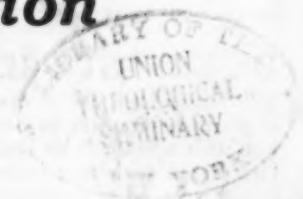


The

CHRISTIAN CENTURY

A Journal of Religion



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By Lloyd C. Douglas

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An Editorial

MODERNISM IN MASLOV KUT

By Karl Borders

JAN 23 1926

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The CHRISTIAN CENTURY

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EDITORIAL

Anglicanism Examines Ancient Practices

STATE CHURCHES may be an anachronism in these democratic days, but there are signs that some of them are making an honest attempt to bring their practice into line with current thinking. The church of England is giving encouraging evidence of a mood of honest self-examination, and a desire to remedy abuses which, although they have the prestige of hoary age behind them, are nonetheless abuses. The national assembly of the church of England has recently asked its church patronage committee to prepare a bill for introduction into parliament which would do away with the sale of livings. With characteristic English desire to protect all parties concerned, the bill will provide that its provisions are not to go into effect in any parish until after the next two vacancies after the passing of the measure. That might easily make it another half-century before the end of this practice. But the decision to do away with the sale of livings surely marks a new day in English church life. Whether the change come quickly or slowly, once the policy has been determined Anglicanism will have been freed from one of its most obvious spiritual embarrassments. Another change is being proposed within the established church in the method of selecting bishops. This rises out of wholly different considerations, but if it leads to action it will be of profound effect. The agitation for this change is a result of Anglo-Catholic resentment over the appointment of Dr. E. C. Barnes to the bishopric of Birmingham. The choice of Bishop Barnes was the one conspicuous ecclesiastical nomination made by the Labor government while it was in power. It has brought to a head all the feeling accumulated through the years that bishops should be chosen by others than prime ministers. The pro-

posal now is that either the government nominate three names from whom the diocesan electoral college shall choose one, or that the college shall nominate three from whom the government shall choose one. Whether the reform is accepted or not, it is clear that Anglicanism is ready for a dusting-over of the contents of its ecclesiastical household.

India Wrestles with Her Opium Problem

WHILE POLITICAL EVENTS have bulked most largely in recent news from the orient, the social issue bound up in the opium question continues alive. The Christian Science Monitor has published this month a summary of a report on the opium situation in India, as it was presented to the recent Indian national conference, together with a reply from the London office of the Indian government. Indian nationalists claim that certain statements made by representatives of the government of India at last year's Geneva conference are proved by government figures to be untrue, and that the only significant decrease in opium consumption in Assam—the center of the problem—has come as a result of the teaching of Mahatma Gandhi, and the temperance activity of the nationalists. The government, in its reply, centers its attention on the decrease in the use of opium in Assam, which it claims is the result of a new system of high license and registration, and not of the activities of the swarajists. The statements made at Geneva to which the Indian nationalists take exception were that there is no opium smoked in India, and that such opium as is used is not consumed to excess, but for semimedical purposes. Government figures, says the report to the national congress, show that in Assam as much as fifty per cent of the government monopoly opium is smoked, and that

consumption runs from twenty to as much as forty times the amount regarded as legitimate for medicinal purposes by the league of nations. It is also charged that government resentment at the picketing of opium shops, in the attempt of the nationalists to exercise peaceful compulsion, led to the imprisonment of nearly a thousand temperance workers. The government reply admits the seriousness of the situation in Assam, but claims credit for what improvement has been made, and declares that the persons imprisoned were really nationalist agitators masquerading as anti-opium pickets. There is one sentence in the government reply which deserves pondering. "The object of the noncooperators," it claims, "was not temperance reform, but to embarrass the government, and they shrewdly enough concluded that one of the most effective ways of doing so was to attack the excise revenue."

Cleveland Orders R. O. T. C. Out of High Schools

OPPOSITION to military training in American high schools has already won a conspicuous victory. By a vote that on the record is unanimous, but that really stood at six to one, the board of education of Cleveland, Ohio, has ordered the army out of the high schools of that city after the end of the present school year. A political issue has thus been created which may agitate Cleveland for some time to come, and which may even ultimately affect other cities. The action of this board of education was bitterly opposed by the chamber of commerce, various patriotic organizations, and by such distinguished citizens as Newton D. Baker, former secretary of war. The present secretary of war contributed a letter, in which he urged the continuation of the work of the R. O. T. C. in the Cleveland schools. But the members of the board had evidently made up their minds in advance on the subject and, knowing what the effect of their votes would be, they took action. Cleveland newspapers already hint at dire events to come. It will be of interest to see to what extent the newspaper prophecy is fulfilled. Cleveland is probably as independent a large city as the United States contains. It has not only the heritage of the Tom Johnson days, but that heritage has been added to by the public service of numbers of men and women who have striven to carry on the Johnson traditions. The political independence of the city was demonstrated when it showed a plurality for LaFollette in the election of 1924. It does not seem likely that such a citizenry will be easily stampeded by a newspaper or other clique. And if the school board in Cleveland can weather the storm, other boards in other cities may be encouraged to put their political fortunes to the touch.

Irak, Mosul, and the British Mandate

HAS THE LEAGUE been used to hand Great Britain an oil reservoir of incalculable value? Has Turkey proved herself unworthy of the confidence of other nations? Is England sacrificing herself to assume a mandate she does not want? Or what is the truth as to the Irak-Mosul decision? If any American thinks that he knows for certain what is at the bottom of the political imbroglios of the old

world, we invite his attention to this Mosul question. The near east is notorious as the breeding-place of insoluble international puzzles, but it has seldom produced one more baffling than this. The way in which the kingdom of Irak came into being, under a British protectorate, is familiar to our readers. The attraction exercised by the Mosul oil fields is also of general knowledge. The contest for virtual control of these fields has, since the armistice, involved Russia, France, and the United States, as well as Britain and Turkey. Lately the issue has narrowed down to a contest between Britain and Turkey for actual territorial control. The council of the league of nations, having been given an advisory opinion by the world court ruling against the Turkish claims to sovereignty, and having been assured by Colonel Amery, of the British government, that Great Britain would assume a mandate, prepared to give a mandate. First, however, it heard a report on conditions under Turkish rule in the vilayet of Mosul. The report was the work of General Laidoner, an Estonian, and supposedly a neutral. General Laidoner certified that the present-day Turk is as much of an atrocity expert as his forebears were alleged to have been. As one who has gained a reputation for executing communists in wholesale lots, General Laidoner ought to know an atrocity expert when he sees one. So the council, fortified by this certificate as to the blackness of the Turk, turned over the vilayet, with its oil, to Britain. The new British mandate over the nominal kingdom of Irak is to run for twenty-five years from 1928, when the present mandate expires.

Does England Want Mosul?

IT IS NOT TOO MUCH to say that the characteristic American reaction to this disposition of the Mosul question has been a cynical reference to the oil deposits and the economic needs of the British empire. It is altogether likely that opponents of the league will use the incident frequently to show how the major European powers manipulate that organization to further their imperialistic purposes. It may be that this interpretation is the true one. Yet the evidence is not beyond question. In some liberal quarters in England, at least, the new mandate is regarded as a call to self-sacrifice, a taking up of the burden imposed by the necessity of supporting the league even in the face of self-interest. Such is the attitude, for example, of the Christian World, which speaks, in a sense, for free church liberalism. "British feeling in all parties," says this journal, "dislikes the commitment of this country to an extension of mandatory responsibility for the integrity of the Irak kingdom." But then it is explained that not to undertake the mandate means to refuse an obligation imposed by unanimous vote of the league council, as well as to leave a hundred thousand Christians according to the Laidoner report at the mercy of the Turk. It is admitted that "the Turks appear to believe that our main concern is our interest in the oils of the Mosul territory," but the paper affirms that "we do not believe that motive really weighs heavily with the British government." And the conclusion is this: "We have always believed that the supreme testing of the league of nations would come when the league im-

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posed some irksome duty upon one of the great powers. This is the position today. England has either to accept the obligation in Irak or break the league." The sincerity of the Christian World is beyond question. And yet, other religious journals have been equally sincere in finding high moral sanctions for what has turned out to be brutal nationalistic imperialism. And the fact remains that Mosul means oil.

The Exoneration of Senator Wheeler

THE LAST INDICTMENT against Senator Burton K. Wheeler has been quashed. With the collapse of the government's case in the federal district court for the District of Columbia, it can be taken for granted that this sorry affair is at an end. It is unthinkable that any further attempts will be made to drag into court this man whose real crime was the uncovering of wickedness in high places. First in his home state of Montana, and now in the national capital, Mr. Wheeler has demonstrated the puerility and personal vindictiveness of the charges which were made against him. The farther we get away from the Harding administration the more like a nightmare seem those months, while "the Ohio gang" held virtual power. Mr. William Allen White, in his biography of President Coolidge, has said that "God in his mercy" brought that period to a close. As it recedes into the distance it becomes increasingly clear to what depths of cynicism the political powers of that time descended. Of all the events of those days, the prosecution of Senator Wheeler will stand out for years to come as the classic example of the lengths to which a conscienceless political machine will go to rid itself of the presence of an incorruptible and inquisitive public servant. It now remains to be seen whether Senator Wheeler, and the other senators who long ago voted their belief in his innocence, will let the matter drop where it is. Will they rest with the collapse of the government's case? Or will they persist in finding out who forced the prosecution in the first place, who connived at the employment of the perjured witness who was used in the Montana trial, who forced the Washington trial for a crime which, as the judge in effect said in throwing the case out of court, does not exist?

Will German Lutherans Accept Bishops?

THE INFLUENCE of a word is well illustrated by the agitation within German Lutheranism over the adoption of the term "bishop." At the recent session of the Prussian general synod a motion was introduced providing that the title of "general superintendent" should hereafter be abandoned in favor of "bishop." The resolution set in process one of those debates which show when an ecclesiastical body is really stirred. Finally, after the winds of oratory had blown themselves out, it was found that the synod was evenly divided as to the wisdom of the proposal, and the question was deferred for action until the next meeting. The main argument of the opponents of the change was that the use of such a title would amount to the reintroduction of human authority into a church from which its founder had expelled it. Yet there are historical pre-

edents to show that Luther was not badly frightened by the mere word "bishop," and even assisted in the episcopal consecration of two of his supporters. American church history affords one curious parallel of the present agitation within the Prussian church. When John Wesley gave his approval to the establishment of the Methodist church in this country, he consecrated one man and asked for the consecration of another as "general superintendent." Later, Asbury, the American leader of the Methodists, changed his title of his own accord from that of "general superintendent" to "bishop." The term has become the generally used one in this communion, although the original term still persists in the law of the church. It would be hard to prove that the mere use of the title has served the purposes of autocracy. Sometimes an incipient autocrat is the more easily scotched when he is plainly labeled.

Recommends End of Cotton Mill Schools

DR. JOHN H. COOK, a southern educator of repute, has made a study of the cotton mill schools of North Carolina. His report shows that the mill school is uniformly inferior to the public school. There are 119 of these mill schools in North Carolina, with an enrollment of 36,222 pupils. The average educational opportunity offered by the state in town schools of comparable location is eleven grades; in mill schools only seven grades. Intelligence tests show that the mill school children fall below those in public schools. In Greensboro, Rev. Harold P. Marley is leading a campaign to have the mill schools in the suburbs of that city transferred into the city school system. Usually they are so included where the mills are within a municipal area, but in Greensboro the Cone mills are exempted from the rule. The seven grade system in the mill schools is not without method. A child beginning at six completes the course at fourteen—just when the state law allows him to go to work. Dr. Cook found that the thirteen year olds quite generally failed to attend. With education ending and work beginning at the end of that year, there is much carelessness in securing school attendance on the part of both parents and school authorities. The compulsory attendance law provides for eight years' schooling, but when mill owners run the schools the enforcement officers wink at this requirement. Dr. Cook recommends that all schools be put under state control, and the privately supported mill school abolished. Since time began paternalism has worked best for the paternalist.

The Woes of a Yankee Philanthropist

LA LIBERTE, a Paris newspaper, is out with the claim that France's troubles in Syria are a result of the machinations of Charles R. Crane. Like newspapers in some other places, La Liberté claims to have inside information, provided by an unnamed French army officer. The report which it quotes is worthy of the best traditions of intelligence services in every nation. "Crane," says this secret report, "who professes to be a philanthropist, landed in Syria with a Bible in one pocket and a check-book in the other. . . We revealed everything to Crane. His mission

completed, he remained in Damascus. . . . Crane received the worst characters, the most ferocious bandits in Syria, but we thought he was possibly trying to convert them, so we closed our eyes. When the 1922 rebellion broke out, one of Crane's intimates was implicated as a leader. Crane was unmasked and expelled from Syria. Since 1919 this estimable Yankee has been fomenting revolt against France in Syria. He has poured in a fortune." Elsewhere in the report it is revealed that Mr. Crane used Presbyterian missionaries as his agents to spread the gospel of rebellion throughout the villages of the French mandate. The picture of Mr. Crane as a scheming conspirator against French authority is one of the best humorous bits which the amenities of international journalism have produced of late. Since he gave up business for world politics, Mr. Crane's principal trouble has been his impulsive desire to speak out in meeting. It was that which brought the Japanese veto on his appointment by Mr. Taft as minister to China; it was that which made his later attempt to act as Mr. Wilson's "Colonel House" in the orient less than a success; it is that which has made the trouble in Syria. Far from plotting, the trouble has been that he has so small a gift of silence. He has found a state of affairs which offended his sense of right, and he has insisted on telling the world. And through it all, Mr. Crane has been nothing more than an American citizen, traveling back and forth across the world, inspired with a desire to help along the good day of international good will and peace. But, somehow, he has not drawn much applause for his efforts.

What Is a Baptist Church?

WHEN HARRY EMERSON FOSDICK came home from his ministerial excursion into a Presbyterian pulpit, he was invited to become pastor of the Park avenue Baptist church in New York city. Glad to be again in organic relationship with the people among whom he had been brought up, and whose fellowship he prized supremely, he found himself unhappy, nevertheless, in the prospect of restricting his ministry by certain of the customs which prevailed amongst his Baptist brethren. His brief but noteworthy stay in the Presbyterian household had evoked into full expression his long suppressed repugnance to the closed system of membership in Baptist churches. He could see no reason why a Baptist church should be narrower than the essential church of Christ itself. Yet the insistence upon immersion-baptism as a requirement for membership in a Baptist church made it more difficult to get into a Baptist church than, so to speak, to get into heaven. Dr. Fosdick could not contemplate himself wearing any such sectarian yoke again.

In replying to the Park avenue invitation he confessed his great joy at the prospect of being once more the pastor of a Baptist church, but declared that he could accept the invitation only on condition that the church would adopt an "inclusive" basis of membership in place of the exclusive practice based on immersion-baptism. That is to say, the church must, upon application, be willing to receive into its membership other Christians who had been baptized by

affusion, without demanding that they be re-baptized by immersion. Moreover, Dr. Fosdick added that he must be allowed to practice affusion whenever an applicant not previously baptized preferred this mode to that of immersion. His conditions were accepted by the church, and Dr. Fosdick became its pastor to begin his ministry on his return next fall from his present trip to the Holy land.

When the northern Baptist convention met last summer, with the Park avenue action in accepting Dr. Fosdick's conditions an accomplished fact, it was inevitable that the fundamentalists of the denomination should raise the question of the right of delegates from that church to sit in a Baptist convention. The Park avenue church has left the Baptist fold, they charged; it is no longer a Baptist church. The question was not settled there, but the issue thus raised has spread to all the local groups and associations wearing the Baptist name and the debate is now at its height. What is a Baptist church? Has the Park avenue church, in adopting open membership and the practice of optional modes of baptism, forfeited its right to share in the organized fellowship of the Baptist denomination? In ministers' conferences and group meetings throughout the country the issue is being joined with great zest. Those classifying as fundamentalists hold that the New York church is no longer a Baptist church. Naturally, in addition to this irregularity on baptism, they seize upon the other modernist views which are notoriously associated with Dr. Fosdick's name, views on evolution, the nature of the Bible and other doctrines of science and theology. It is a severe test to which the traditional creed of Baptist churches is being subjected, for the Park avenue congregation and its minister retain only the minimum of orthodoxy—of superficial orthodoxy, at least—by which to justify their claim to be true Baptists.

The Chicago Baptist ministers' conference brought the discussion to a head the other day by inviting the president of a fundamentalist theological seminary, Rev. George W. Taft, and the dean of the University of Chicago divinity school, Dr. Shailer Mathews, to present their respective views as to what constitutes a Baptist church. They differed directly as to the place of immersion as a distinguishing mark. President Taft's position was stated thus: "Any one called Baptist is as disloyal a Baptist to the lordship of Christ and the authority of the scriptures who tries to change the command about immersion in the great commission, either by precept or practice, as a Baptist who denies the spiritual independence of the individual and freedom of conscience. . . . We have not heard of a Baptist church in modern times in which immersion was not recognized as supremely the form of water baptism, and it looks to us as though any church which does otherwise insofar ceases to be a Baptist church."

Dean Mathews held the opposite view. He said: "If an independent church, devoted to the New Testament practices, abandons the laying on of hands and the insistence that only immersed believers should be admitted to the Lord's supper, why should it not be equally free to modify the strict enforcement of the New Testament practice of immersion as a mode of expressing faith? As a matter of fact there are many [Baptist] churches in England and the United States which, while practicing only imme-

sion, admit to membership baptized persons who give signs of being regenerated but yet have never been immersed. The local church has control of its own membership."

Here is a sharp difference of opinion within the Baptist mind. It is a real conflict. We are tempted to participate in it by expressing our own views, and we will yield to the temptation, but at another time. For the present the temptation is stronger to consider the other alleged distinguishing features of a Baptist church upon which, apparently, Dr. Taft and Dr. Mathews and presumably all Baptists are pretty well agreed. For these leaders, waiving their disagreement on immersion, found themselves in virtual accord on the other marks by which a Baptist church is to be identified. Dr. Taft had his own phrasing of these features and Dean Mathews his, but their differences were practically negligible. Dr. Taft's formulation was the result of a questionnaire sent to a large number of representative Baptist teachers and leaders, and affording, he believed, a cross-section of Baptist opinion as to "the essential characteristics of a local congregation in order to classify it properly as a Baptist church." In addition to the questionnaire, he made a digest of the various historic and official statements of the Baptist position—the New Hampshire confession, the Philadelphia confession, the statement of principles recently made by the southern Baptist convention, the declaration of the Baptist world alliance and the creed of the Baptist Bible union. By this method, surely, we should be able to find the identifying marks of a Baptist church. Dr. Taft comes out of this elaborate research with the following nine "character marks" of a Baptist church:

1. The lordship and deity of Christ.
2. The authority and sufficiency of the scriptures.
3. The New Testament a guide in matters of faith and practice.
4. A regenerate church membership and the personal relation of each believer to the crucified and risen Christ.
5. New Testament baptism as the immersion of the believer in the name of the Father, Son and Holy Spirit.
6. Equality of believers.
7. The autonomy of the local church.
8. Obedience to the great commission.
9. Emphasis *with other evangelical believers* upon the incarnation, the atonement and the resurrection.

These are the marks of a Baptist church. If one goes forth to find a Baptist church with these nine tests in his hand he will, according to this thesis, be able clearly to distinguish a Baptist church from a Presbyterian, a Methodist, a Disciple, an Episcopalian, or any other church.

Dean Mathews, as we have indicated, comes out at practically the same place. A Baptist church, he says, is 1) a body of Christian believers, 2) who accept the sole lordship of God as revealed by Jesus Christ, 3) have been baptized as a profession of faith, 4) and have united for the purpose of worship, the observance of the ordinances and the application of the gospel to human needs; 5) it is independent and autonomous in all its affairs including conditions of its membership and the right to associate or refuse to associate with other churches; 6) it administers baptism by immersion; 7) and embodies the six great principles which have characterized Baptist churches for centuries. These

six great principles are: 1) that the New Testament is the supreme authority in Christian living; 2) that the individual is justified by faith, regenerated by the Holy Spirit, without the mediation of priest or sacrament; 3) that baptism should follow and symbolize faith (in opposition to the practice of baptizing infants and to the current belief of Roman Catholic, and other circles in baptismal regeneration); 4) that church and state should be separate; 5) that freedom of conscience is Christian; 6) that each church group should be independent, autonomous, receiving no creeds from authority other than itself, selecting its own pastors and maintaining a true democracy.

With this clean-cut elaboration of the earmarks of a Baptist church, there should be no difficulty in identifying a given church promptly as Baptist or non-Baptist. We suggest, however, that an actual trial be made to apply those tests to the first church that comes to mind. Let us send an investigator forth. He can begin with that church across the way. It happens to be called by the name Presbyterian, but the investigator for the purpose of the test will not be aware of that fact. For all he knows it may be a Baptist church, and again it may not, but by applying these tests he will find out for certain. So, seeking the minister, he asks him the appropriate questions and records his replies:

1. Does your church believe in the lordship of Christ? Most devoutly.
2. In the authority of the scriptures? Yes.
3. In the New Testament as a guide? Yes.
4. Is yours a regenerate church membership and do your members sustain a personal relation to the crucified and risen Christ? I feel affronted that you should even ask me such a question; our church is a regenerate body and its members do sustain a personal relation to the living Christ.
5. Do you practice New Testament baptism as the immersion of a believer? Not exclusively; we practice affusion more frequently in baptism, though we also practice immersion, where the candidate desires it; and we also baptize infants.
6. Do you believe and practice the principle of equality of believers? Most assuredly.
7. Is the local church autonomous? Thoroughly so; our autonomy and independence are guaranteed by the constitution of our denomination.
8. Do you obey the great commission? We try to, though we are conscious of much shortcoming.
9. Do you believe that baptism should follow and symbolize faith? Assuredly, in the case of an adult penitent; but we make a distinction in the case of infant baptism which we conceive as an act of parental faith on behalf of the child whom the parents pledge to bring up in such a manner that he will some day make his own the pledge his parents have given for him.
10. Do you hold that the individual is justified by faith, regenerated by the Holy Spirit without the mediation of priest or sacrament? Absolutely.
11. Do you believe church and state should be separate? That is a cardinal conviction of the members of this church; you see we live in the United States of America!
12. Do you believe in freedom of conscience? Yes.
13. You said your church was autonomous and inde-

pendent; but does it receive a creed from some authority other than itself? It does not. Its creed is formulated by a representative body in whose selection we exercise our full democratic rights. Our creed can be changed at any time by the simple exercise of our democratic rights.

14. Do you select your own pastors? Yes.

15. Does your church maintain a true democracy? In my opinion, it is thoroughly democratic.

This, the guileless investigator will say to himself, is pretty nearly if not altogether a Baptist church. Before reaching a decision he goes carefully over his notes containing the minister's replies, and finds that the answers were categorical in all fifteen points save two. These were answers to questions numbers 5 and 9. There the minister hesitated, and felt impelled to make an explanation. These questions dealt with the matter of baptism. According to the tests of a Baptist church, baptism should be administered only to believers, while this minister said that he administered it to infants; and it should be administered by immersion, while this minister said that he administered it by immersion or affusion according to the choice of the applicant. The investigator is puzzled. He does not know whether he ought to expect absolute conformity, point for point, or whether substantial conformity would be sufficient to identify this as a Baptist church. Thirteen categorical answers out of fifteen seems like a pretty satisfactory response. And then the two points of difference—they do not seem so important as to call for the existence of a special denomination. This, he decided, is very probably a Baptist church.

Our investigator fares forth on the same mission to another church. On its cornerstone is the name Methodist, but in his eagerness to find the pastor he misses seeing the name. He puts the same questions to this minister, and receives word for word the same replies, except some qualification under number 14 about the bishop having the final say in the appointment of pastors. Here, then, he reasons, is a second Baptist church in my neighborhood. He goes to a third. It is a Protestant Episcopal church. Here also his eyes are holden so that he does not read the bulletin board and discover the name. He puts to the rector the same questions—fifteen of them, right down the list. And the rector gives him identically the same replies—not one word of deviation. There are three Baptist churches in our community, he now concludes. But there are two other churches in the neighborhood. He goes to one which everyone in the community, except himself, knows as the Congregational. The same questions. The same answers. Four Baptist churches, he decides. To another he goes; a church of Disciples. He meets the minister and asks his fifteen questions. This time he gets fifteen straight-out categorical answers! Not one needs to be qualified with a word of explanation. Here is the best Baptist church of all, he says. It is 100 per cent Baptist! But the others must also be Baptist churches, for surely the slight variations revealed under this comprehensive scheme of tests are not of sufficient importance to warrant any group of Christians in calling their church by any other name.

But if that is so, he reflects, why are they in separate churches at all?

Thoughts After the Sermon

I.—Dean Inge, on "Truth and Its Symbols"

WE LIVE, then, in parables. All our thoughts are parables. Truth clothes herself in various garments. And her fashions change, so that what becomes her in one age, or under certain circumstances, is not fitting in another age or under other circumstances. I wonder if there is any discovery in all the range of modern intellectual exploration quite so revolutionary as this, namely, that truth is divisible into two parts, the *meaning* part and the *image* part. We have no meanings without images, and our images are not fixed and absolute, but changing and relative. We do not think without images, but the essence of our thought is in our meanings, not in the mental pictures by which our meanings are presented to us.

It is a profound insight which Dean Inge expresses in his sermon in last week's Christian Century, that all the world upon which our thought looks out contains everywhere this element of the symbolic. Christ spoke in parables, not alone because he chose to, for no man can speak to another save by parables. When we fancy we are most abstract in our thinking, we have only exchanged one set of symbols or parables for another set. There is no such thing as thinking without symbols, and there surely is no possibility of transferring or conveying the thought of one mind to another mind save by the use of symbols as carriers. But the distinction of Jesus was that he used the parable not as a necessity, but as a conscious method. He chose to speak in parables. He gave free and daring play to his imagination, and thus with symbols picked from the common life vivified his meaning for those who were able to grasp his meaning, and for those who could not grasp it he left a picture in the mind which might some day break forth in a disclosure of the truth now holden from their understanding.

This use of parables rather than abstract definitions, on Jesus' part, accounts for the amazing flexibility which was characteristic of his mind. Abstract definitions stiffen the mind, make it arbitrary and overexact. Such a mind is continually coming into clash with other minds over small differences. But a mind richly furnished with imagery, holding its meanings in symbols more than in definitions, moves freely and happily among other minds, because it is content with substantial identity of meanings rather than demanding meticulous conformity. Philosophy and science tend to insulate their devotees; poetry is the great socializer. The parable, which is the essence of poetry, is the true medium by which souls meet one another in fullness of understanding. Therefore we do not find Jesus arguing with people. When the professional arguers thought to entangle him in his talk he evaded them as though by an instinctive recoil from the ungraceful position in which dialectical controversy always lands one. This grace of mind matched the graciousness of his spirit.

Men never grow bigoted about the truth which they hold in parables. On the contrary it is this distinction between meanings and symbols which is the basis of all tolerance and spiritual cooperation. When once this distinction becomes clear to us, we can cooperate in the most intimate fashion

with people of sharply different intellectual life from our own, on the basis of what we know is identity of meaning. Here is where our theology has divided us Christians and robbed us of that grace and charm of spirit that makes us tolerant of others from whom we seem to differ, and willing to receive them into our circle of fellowship. Our creeds, necessary enough for certain purposes, make us stiff and grim in their defense, and the milk of human kindness and friendly appreciation dries up in our souls, as in the incident when Dr. Macartney refused to meet Dr. Fosdick at a friendly table to talk over the charges of heresy which were becoming serious between them.

And I wonder if we will ever have a really joyous, buoyant faith until we are emancipated from the illusion that theological correctness is more important than a richly furnished spiritual imagination. Jesus associated his kingdom with little children. There are many points of analogy, of course; but one, I feel sure, is that of the free play of childhood's imagination. I like to believe that this impulse to live in pictures, characteristic of childhood and characteristic also of our highest order of mind, the poet, is really a thing to be cultivated in all mature minds, as opening up the path to life's richest satisfactions. Certainly we can see the effects of the opposite procedure in the disemboweling of life for many minds through the acceptance of the scientific view of life as the whole of reality. That way lies sophistication and often cynicism, with a sense of the hollowness and inanity of experience. But Christ in his parables calls us to an inward happiness through meanings which are not strait-jacketed in definitions but are available to any one who will let his mind become as that of a little child.

Dean Inge begins for us the series of sermons by British preachers. He delights me with his close thinking, but even more with the simplicity of his style. I have read him often when he delved so deep that I really wondered if he could preach to common minds. But I wonder no more, for this sermon, thick with substance though it is, is shot through with the simplicity which is inherent in the truest and greatest thoughts.

THE LISTENER.

Hot Water and Sand

A Parable of Safed the Sage

I WAS in a place where those do Congregate who gather for Winter Sports, and some also assemble for Things Intellectual. And below my Windows was a Vast Level Plain where in Summer are Tennis Courts and in Winter is a Large Open Ice Rink. And all around it was a Wide Avenue where folk were wont to Walk. And while I was there came Snow, and then the Weather Grew Cold. And men were out with Great Rollers drawn by Horses, rolling down the Snow to make it Hard upon the Rink.

And when they had rolled it, then did they flood the place with Electrick Light, and there were men working All Night Pouring on Water from Long Lines of Hose. And the Water was Hot, so that it might spread before it froze.

And I awoke in the morning, and they were still at work, or other men wrought who had taken their places. And they spread one Layer of Hot Water after another all over

the Surface of the Rink till it grew more and more Smooth and Firm and Slippery.

But while I watched them, behold I saw other men who came along the Avenue with carts of Sand. And they sprinkled Sand on the ice outside the Rink.

And I said, This Establishment doth make Two Kinds of Provision at once, one for those who Slide and want to Slide, and the other for those who do not Slide if they can help it. For upon the Rink do they rejoice to have it Slippery and yet More Slippery, and as oft as the Skates cut the Surface then do they put on Hot Water again that it may continually be Slippery. But at the very same time do they remember that not every man wanteth his Feet to slide, and no one wanteth to Slide everywhere and all the time.

There is a time for all things, even as my Predecessor and Collaborator Solomon once remarked. There is a time to slide, and a time to refrain from Sliding. There is a place for Water that shall freeze to Slippery Ice, and a time and Place for Sand.

So I put on my Overcoat, and walked out among those that were without. And I heard the Happy Shouts of the Skaters, and I was glad of their joy upon the slippery Ice; but as for myself, I was thankful to the man with the Sand-cart. For this world needeth not only places where there may be swift motion over Slippery Surfaces, but needeth places also where they who walk may be secure in their footing. For it were not well that one good Custom should corrupt the world.

Communion

ORD, by Thine agony and bloody sweat,
If Thou art near, forgive this mockery;
Thou of the Crown of Thorns, have mercy yet
On these who name Thee with unbended knee!
See, for Thy flowing blood, Thy writhing flesh,
What comes on silver plate, on polished tray—
Pale grape-juice, watery-tame, bread soft and fresh,
To take our unacknowledged sins away!

Where now the flame-enshrouded Holy Ghost?

Are these in truth symbolic of Thy love—
These fireless elements we hail as host
That have no power the heart to warm or move?
More are they like our pallid love to Thee,
In haste bestowed, in stilted phrase expressed,
As, scarcely bowed, we taste complacently—
Thoughts earthbound still, and sins still unconfessed.

Oh! that with rending light and rushing sound
Thou wouldst descend into our midst this morn,
Melt these cold forms by which our love is bound,

Kindle our spirits, as the life unborn
Quickens the womb, bursts its confining walls;
In unreserved allegiance make us cast
Our quivering souls before Thy love that calls
For all—or none—Thou mighty First and Last!

MARIE LE NART.

Modernism in Maslov Kut

By Karl Borders

THE VILLAGE OF MASLOV KUT is eight hundred miles from Moscow on the southern edge of the "black earth" belt. In essential features it does not differ from the dozens of its neighbors dotted along the banks of the muddy streams that meander through the plains down toward the Caspian sea. Nor is it different in any real respect from a hundred villages I have seen five hundred miles north, out toward the borders of Turkestan. And the spaces in between are liberally sprinkled with other Maslov Kuts by different names. The same broad streets flanked with thatched adobe houses. The inevitable domes of the church rising above this squat dun picture. The same inexorable march of the seasons through those streets—dust, mud, snow; mud, dust, mud, century upon century. The bearded mujik, plowing, sowing, reaping, alternating between the village and his fields, is the backbone of Russia, the bulk of her population, at once her hope and her despair. Decrees are made in Moscow. They are made real, or unreal, in Maslov Kut.

THE FIRST TILT

Late in the summer of this year, I found shelter with a friend on the porch of the village hall of this, our village, as the first great drops of rain were turning the dust to mud. A gorgeous rainbow curved its glory over the horizon. To make conversation and to increase my Russian vocabulary, I asked the village sages who, like our own habitues of the courthouse steps, can always be found in the afternoon around the village headquarters, what the Russian name of the rainbow is. A grey-beard informed me that the word is "raduga" (bow of gladness), and seeing very plainly that I was an uninformed heathen from foreign parts, he forthwith told me the story of the flood and the rainbow with its promise.

"But how do you know there will not be another flood," interposed a doubter.

"There will not be."

"What of the flood in Maslov Kut that would have carried the village away, in the spring, if it had not been for the American tractors that hauled trees to the river bank?"

The more erudite debater, whom I later discovered to be the deacon of the local church, countered that Maslov was a very small part of the world and that such a flood was a drop in the ocean compared to the real deluge. Orthodoxy had won the first tilt. But the worm of doubt has entered the marrow of Maslov Kut, and the old organism of the church is doomed unless she can grow a stronger tissue of reality to cast it out.

FRONTAL ATTACK ABANDONED

The communists, avowedly atheist, and regarding all religion as an enemy to progress, have long ago abandoned the frontal attack on the church. Two reasons dictated this policy. First a rather belated discovery that by such crude methods they were defeating their own ends, and creating martyrs where they would make dunces. Second, a de-

liberate and determined effort to win the peasant to an active support of the government necessitated a careful abstinance in this respect as well as in the well-known concessions in the matters of land tenure, particularly in the privileges of rental and the hiring of farm labor by private individuals. And behind all this, of course, with Marxian inexorability, the economic demand for greater agricultural production.

For while honest doubt is abroad in the land, the church still rears its head above the village and weaves itself into the vital movements of the peasants much as before. Birth, marriage, death call for the priest with his long hair and flowing robes, the crosses and the ikons. I saw a meeting of the village elders gathered in the courtyard of the village hall, under the chairmanship of the young communist president, completely demoralized on a summer afternoon when a soaring soccer ball from the toe of a young communist youth in the village square smashed the frame of an ikon of the virgin over the church gate. It was only after the assurances of one of the calmer members of the group that he would replace the glass early the next morning that the meeting was able to continue with a discussion of ways and means to repair the schools for the autumn session.

Apropos of the schools, the county superintendent of education informs me that the policy of the schools now is strictly non-religious, whereas it was formerly quite anti-religious. If the inquisitive young mind asks the question direct, "Is there a God?" the teacher is instructed to reply, "You must wait until you grow up and find out that question for yourself." In the earlier days, she was expected to reply, "No." This same question I saw flung on the bulletin boards of the capital of our district in great red letters to advertise a lecture and forum held in one of the public halls. At first these debates, often participated in by priests and protestant orators, excited a great deal of interest, but I am told that their edge has worn off.

SKEPTICISM IN ADVERTISING

In still more subtle and unexpected ways propaganda is spread. I picked up a farm paper and read this interesting conversation beside large pictures of a scientist and a farmer: The scientist, holding a stone in his hand asks, "Would you like to see me turn this stone into bread?" "I don't believe any more of those priest's tales," replies the farmer. But the fertilizer advertisement, for it is nothing more sinister, proceeds to convince the skeptic that this modern miracle can be performed.

The fact of the matter is that the teeth of the once formidable Orthodox church, that bulwark of things as they are, or as the tsar wanted them, have been pretty effectively extracted. Its complicated and effective ecclesiastical system has been shattered. I called on the local priest, a man familiar with the old Slavic tongue and not unacquainted with Greek. I found him almost completely isolated as far as the general church is situated. He knew of the all-Russian

church congress just finished in Moscow only what he had read in *Izvestia*, the great communist daily of Moscow. There is no church paper of wide circulation. He had no definite loyalty to one church party or another, and was completely immersed in the affairs of his parish.

The chief plaint of this priest sounded strangely familiar. He first put it in the form of a question, "What of the young people in your country?" Then he answered for Russia: "The boys and girls in Russia are completely demoralized. Mere children smoke and drink and are sexually rotten. They are forsaking the church." I told him that I had heard something of the same sort in America and we agreed in laying it to the *zeitgeist*, with a mental reservation on my part that the age of the plaintiff in any period may have something to do with the appraisal of the morals of the young. I do know that the bid of the communists for the children and young people is through organizations whose members pledge themselves to total abstinence from alcohol, and in the case of the Pioneers, the communist scouts, also to abstain from smoking.

My host was greatly concerned that he was not permitted to teach religion to the children. Petitions have been made to the government for permission to open Sunday schools, but as yet no decision has been made. He also feels that one of the greatest tragedies of the church is a lack of seminaries for the training of the priests of the future. Practically the only training now available is a sort of apprenticeship to some ordained priest. Most of the priests are old. What will happen as they die off?

THE LIVING CHURCH

Two years ago I shared the hope of a good many observers of the religious situation in Russia that there might be the beginning of a real reformation in the "living church." It now appears that its reason for being, the securing of a sensible, if not a sympathetic attitude toward the present government, has disappeared. Since the recantation of Tikhon, and with the coming of settled times, it too has practically passed off the stage. The reforms that engage the attention of the Orthodox church today are no more searching than the settlement of the ancient feud between the black and the white clergy, as the monks and ordinary priests are respectively called. Shall an ordinary married priest be eligible for the bishopric? Shall a few minor changes be made in the litany? Even these questions seem to have affected the village church but slightly. Absolutely no stirrings of a more profound adjustment to a new world are apparent, except in the case of a few individuals here and there.

Our Maslov Kut church is the only beautiful thing in the town, architecturally speaking. I never tire of her ancient timbered towers of the great Catherine's time, or her ikon-crowned gates and battlemented walls. But I stood under those towers on a recent high holiday and feasted my eyes on the tinsel and gilt, the bearded mujiks and the embroidered priest with a distinct feeling that I was looking at a scene destined to become a memory, as the years march over the steppes of Russia. What is to take the place of all this pageantry and pomp? Is religion destined to pass, too, with the passing of its symbols?

Let us never forget that in its zeal, its discipline, its enthusiasms, and its tides of real emotion, communism is itself a sort of religion. In some respects, as in the case of the much-heralded communist christenings, an effort has been made to parallel and supplant church customs. But principally the communists seem to be relying upon the slow process of education to transfer the explanations of life and its hopes from the supernatural and other-worldly to the operations of natural laws working under the guidance of man for the betterment of his life here and now.

PROTESTANTISM IN RUSSIA

Meantime protestantism, principally in the Baptist and Evangelical groups, which are practically identical, is making astonishing strides forward. Congregations are springing up faster than pastors and teachers can be supplied. This movement has been given the greatest liberty by the authorities, who seem to have taken particular delight in playing it off against the Orthodox church. For instance, in Moscow the protestants have been assigned one meeting place in a hall of one of the most famous monasteries of the city.

The causes of this new religious enthusiasm are various. Much of it can be laid directly at the door of the general upheaval in the country. In such times of vast uncertainty, men have always found comfort in religion. The old ark was leaky and unsafe. Here is a new one. Part is certainly due to the weakening hold of the old church, which had set in even before the revolution. No small part of it is due, no doubt, to the rising tide of democracy, demanding for the devotee a more intimate share in his religious exercises, a more direct approach to God, a more articulate and less formal expression of his feelings and beliefs. Nor is the indefatigable preaching of the new gospel by zealous and often capable men to be minimized.

Russia has been hardly less famous than America for her curious and often fanatical sects. And this new religious movement is not devoid of fanatical vagaries, much to the fear and concern of its leaders. There is much emotionalism of the evident and audible sort present in most of their meetings. Premillennialism is widespread. However, when it is known that the vast majority of the members of the movement are recruited from the villages with their large percentage of illiteracy, nothing more can possibly be expected on a large scale for a generation. At the same time, the whole problem of the impingement of a new scientific background upon the religious experience, is being frankly faced by the leaders of the movement, who, while little acquainted with modern American or English religious scholarship, are familiar with the main trends of German thought, and in their training schools seek to prepare their young preachers to meet the new world with at least a somewhat liberalized mind.

RESULTS

But aside from the value of this movement to the government as a growing buffer against the old church, all are compelled to admit that the movement is producing inoffensive, hard working, honest and sober citizens. Not only this, but in the villages, the new government policy of the promotion of cooperative farming, finds ready allies among

these people with their strong fraternal ties and their co-operative tendencies, which antedate the revolution by many years. So, my growing conviction is that while these indigenous protestant movements are still as a whole far in arrears of the advance of political and economic thought here in Russia, and likewise behind the more modern minded religious thought of the west, nevertheless, they have the flexibility, the openmindedness, and the firm grip on realities that will make it possible for them to effect the future religious life of Russia enormously.

What the survival value of the old church will be remains to be seen. This same church in most unexpected places has

produced real saints and leaders of the people toward freedom and light. If by some modern miracle the people might find beneath the encrusted ikons, the gilt and tinsel, the Jesus of Tolstoi, who can say what might happen? But he is hard to find by this road. Sentiment on the one hand and ignorance on the other may keep the old church alive for a generation. But time is moving faster than the clock in Russia, and the next generation will make more searching demands. Between the bold disbelief of communism and the crude but earnest zeal of a rising protestantism, this old organism will be driven to find new values and new sanctions or perish.

Comely Praise

By Lloyd C. Douglas

WHEN A CERTAIN exultant Hebrew minstrel sang, "Praise is comely for the upright," he had not yet experienced a religious service such as may be attended in the large majority of our American churches, where not even the most perpendicular of the upright could say of the performance that it is comely, unless, in his opinion, courtesy is a more important virtue than veracity.

Unless my observations have been had in the wrong quarter, or under unfavorable conditions, our churches are not calling out, on Sundays, the number of people who should be normally expected in attendance at these services of worship. Sometimes, there is a deal of self-delusion on the part of the minister himself as to the size of his congregation. In a theatre, if a seat is empty, it is empty; and no amount of spreading out, on the part of the neighbors, in that row, will fill it. Each customer has his stall. In the pew, three loyal patrons of the service can so arrange themselves as to fill a section which has a seating capacity of five. Especially when they stand up to sing, a congregation of two hundred and ten, by actual count, will look easily three hundred and fifty to the optimistic prophet; and three hundred and fifty people, in an auditorium built to accommodate six hundred, is not a bad showing for a cloudy morning, with so many out of town, and a lot of sickness in the parish, plus a variety of "unusual conditions" which the minister must not fail to take account of.

SERIOUS BUSINESS

Of course, we operate under the heavy handicap that we are engaged in a very serious and solemn business. There is no question but the public had rather be entertained and amused than admonished. Most people prefer watching the dramatic portrayal of other persons' problems to a searching appraisal of their own. It is true, also, that in the public mind there exists the belief that religious services are ordinarily somber, even to the extent of being lugubrious; that sermons are dull, more often than otherwise; that the issues customarily discussed relate to the doings of people on the other side of the world in an age too remote to be of present value—much less present entertainment. Practically everything one sees in the quips about the church, offered by humorous magazines, deals with the dullness, the sleepi-

ness, and the irksomeness of a religious service. We have all this to combat, and it is not easy. But even this does not excuse us from making the best possible use of our means for presenting an adequate service. That most churches are failing to do this, seems clear.

PUBLICITY

In the first place, our publicity is, on the whole, ineffective. Such paid space as we take, in the newspapers, is not often used to a good advantage. Our advertisements are too diffuse. We try to economize in our four-inch single column by announcing as many as five or six events, on Sunday. Perhaps there is only one service, that day, in which the general public might be presumed to find even a passing interest. That one service should be given all the space we can command, and announced attractively. Week after week, I glance over the sermon-topics on the church page of our papers, marveling that ministers would go to the bother of sending them in. How much better psychology it would be to make no announcement at all, than to proclaim that a sermon was to be preached on "Moses," "Paul on Mars Hill," "A Good Man," "The Bread of Life," or "The Temptations in the Wilderness." The public surely has a right to suspect that any preacher who has no more ingenuity than is evident in a dull sermon-topic probably has nothing very sparkling to say once he has reached the pulpit. On the other hand, some of our topics are offensively sensational. I can conceive of nothing more pathetic than the apparent confession of the church's failure, implied by announcements which attempt to imitate the lurid vulgarities of the movies.

The most effective newspaper publicity for the church is a calm, dignified statement, in a few words, of the chief event or events promised on the next Lord's day, phrased neither in the whining treble of sour accusation nor the wheedling dulcet of mendicancy—a straightforward announcement in which the reader senses a deal of solid self-respect and conscious integrity. The notice seems to say, "We are still doing business, as usual, on the corner of High and Main streets. It is an important business. Should you be disposed to worship with us, you may be assured of a

program that comports with our highest ideas of a religious service." The ideal announcement consists of not to exceed three or four lines of twelve-point, set in the mortise of a conventional etching used exclusively for this purpose, and employed so consistently that the device comes to be as well-known to the public as the standard advertising symbols and slogans of a reputable business concern.

But no manner of bait will be of permanent avail unless the church has something to offer, once the potential worshiper has determined to investigate. A man's first impression, upon entering a church, is going to have much to do with his attitude toward the institution. Let us suppose a case. The service is announced to begin at eleven o'clock. Our man, a stranger, has arrived at ten-fifty. He is met in the lobby by an eager group of people who seem almost to fall over each other in their scramble to welcome him. He is led into an auditorium fairly a-buzz with confusion and conversation. Children are romping in the aisles, babies in arms are complaining that this is no place for them, the quartet is in the loft putting the finishing touches on the anthem which is presently to be brought forth prematurely, the minister is at the pulpit fussing with his holy properties. Our man cannot help suspecting that the institution is run at loose ends. He has a right to wonder whether the moral and spiritual counsel offered here is as haphazard and unpremeditated as the general technique indicates. Were he to go into a theatre, ten minutes before the time announced for the play, and find in the lobby a half-dozen stockholders ready to paw over him in an outburst of delight that he had come, he might conclude that something ailed the drama. And, upon entering, were he to find the curtain up, and the playwright putting the principals through a rehearsal of the climax, he would consider himself badly used. Doubtless he would go to the ticket-window and demand his money back. Failing of that, he would probably decide to lose the money and save his time.

A HOUSE OF WORSHIP

I am partial to the church that conceives of itself as a house of worship; not a club, not a show, not a lecture-hall, but a place where people may commune with God. I like to be met in the vestibule by a man who does not over-do the welcoming act. If we happen to be acquaintances, I do not wish him to be facetious over the fact that I have come to church. Neither do I want him to pretend that he owns the institution, and that I am his customer. If this is, as the corner-stone says, a house of God, I wish to put secular things aside when I cross the threshold, and I do not thank even my intimate friend—if he happens to be on duty in the lobby—to greet me with some such persiflage as we habitually exchange when we meet, Friday afternoons, in the bowling alley.

Upon entering the auditorium, the stranger may reasonably hope for a bit of quiet. Nothing so definitely or ineradicably stamps a church as a futile instrument of worship as a noisy congregation behaving like an audience at a circus. No excuse can be offered for this iniquity. If the sermon is stupid, perhaps the explanation that the preacher is untaught and untrained, albeit sincere and well-meaning, should be heard with respect. If the music is bad, but the best the place can produce, some allowance must be made for its shortcomings. But there is no excuse for a jabbering, sac-

religious, irreverent audience. The preacher's own attitude toward the place and the occasion has much to do with the people's conduct. If, after he has taken his place in the pulpit, he exchanges pleasantries with his colleague, or rises to confer with the organist, over the rail, he has no right to expect that the congregation will exceed him in behavior. These matters will sound trivial and inconsequential only to such people as are in greatest need of reappraising them.

MUSIC

Whether the religious service is to minister adequately to the normal heart-hunger of the worshiper depends considerably upon the quality of the music. In many of our churches, the early part of the religious service is generously loaded with hymns. The congregation is urged to sing lustily, and sometimes soundly berated, from the pulpit, if the racket is not sufficiently staggering to satisfy the prophet who apparently is hoping to hear the voice of God in the storm. Frequently the text of the song, and the mood and tempo of the lyric, have so little in common that the audience finds itself hilariously shrieking high tragedy, as in "Rescue the Perishing," which, although about as serious a thesis as could well be imagined, is customarily rendered with as much jauntiness as "Old Dan Tucker." Not often is there any attempt at sequence in the choice of songs—the basis of selection seeming to rest on the desire for something sprightly and noisy. Somewhere in the service there will be an anthem offered by the choir. Usually it is a set piece, sustaining no relation to anything that has preceded it, or is to follow. Seldom, in our churches, is the anthem a finished production. If the choir contrives to get through it without actually breaking down, the congregation pronounces it good. Heard anywhere else, they would say it was bad. In the church, it is quite pleasing—not as bad as it was last Sunday, perhaps.

Whether a church is to have decent music or not depends almost wholly upon leadership. The explanation that there are very few people in our church who have either the willingness or ability to sing in the choir, is nonsense. If there is adequate leadership, no trouble need be expected in recruiting a choir. If a congregation has an appropriation of \$1,500 in the budget for music, much better results can be obtained by giving the whole of it to a combination organist and choir-master than to split it five ways for the benefit of a poor quartet and an accompanist. An accomplished director can take a group of untrained voices and harmonize them until the results are astonishing. It is not long until the members of the choir begin to take pride in the quality of their work; and when it becomes an honor to belong to the organization, instead of a mere drudgery, and there is a waiting-list of applicants, no anxiety need be felt for the success of the movement. There are no ructions in a choir of this sort. People are slow about checking out when it is known there are many waiting to take their places.

THE AKRON CHOIR

The editor of The Christian Century has asked me to speak specifically, in this article, of the choir which leads the music in the church of which I am the minister. I think I can speak with modesty about this organization, seeing that I am not in any way responsible for its success beyond

the fact that I selected the director. This organization is known as a male choir. Strictly speaking, it is not that. It is composed of twenty-six men and two rich contraltos—the latter being used to take the "wire-edge" off the first tenor. Yet it passes in common parlance for a male choir. Vested to their chins, and bobbed of hair, the young women do little to destroy the illusion that it is a male choir. No member of this organization receives a penny for singing on Sunday. There are two full, hour-and-a-half rehearsals per week, and each member receives a small compensation for prompt attendance at these rehearsals. The psychology of this is excellent. Whatever drudgery there is in choir work relates to the week-night rehearsals. We pay them for that, which helps to relieve the situation. They are not "hired" to sing on Sundays. Consequently, they do not approach the religious service, on the Lord's day, in the attitude of employees of the church. In addition to these rehearsals, Mr. Garlinghouse gives private vocal instruction to the choir members, free of cost to them.

ATTITUDE OF SINGERS

Of course, with such skilled leadership, and so much rehearsing, it goes without saying that the work of the choir is indescribably beautiful. But quite as important as the quality of the music rendered, is the attitude of these people toward service. From the moment they enter the choir loft until the service is ended, there is never a whisper exchanged; no confusion; no fussing with music scores; no indifference to the event. I am sure that their evident mood of reverence has much to do with the religious atmosphere of the church. The director is entirely candid with them on this point. He says he positively will not have, in his choir, any man who can sing so well that his services are indispensable; and that if any man really wants to know how easily he can eliminate himself from the organization, a very simple act of levity or misbehavior will demonstrate it with utter finality. I do not say that these rollicking young people might ever misbehave, during the service, were the discipline less drastic. I merely state that they are very good, and have a complete understanding with the director on that matter.

Our Sunday morning service opens with two organ numbers. The hour of worship is ten-thirty, but the first organ number begins at ten-twenty. This discourages the conversations which occur among the gathering worshipers, were there nothing better to do. The choir enters at the close of the first organ number, and is seated. The second organ number finishes about ten-thirty, modulating into an introduction to the opening choral, generally Tschaikowsky's "O Come, Let Us Worship." As soon as the modulation begins, leading toward the Tschaikowsky number, the minister presses a button, a buzzer sounds in the lobbies, the doors close, and the late-comers must wait until the entire liturgical service is finished. You can't have an impressive service of worship with a parade in the aisle. I mean, I can't. If you can, so much the better; for not always are the tardy pleased with the prospect of standing in the vestibules for twenty minutes. Mostly, however, they take their medicine with good grace, knowing it is the best for all parties concerned. We never have cross looks and savage remarks except from persons who have been brought up in churches where anything was permitted and

any amount of confusion tolerated. For the most part, the tardy wait, without remonstrance.

THE OPENING ANTHEM

The choir sings "O Come, Let Us Worship," then. And lest some reader, responsible for the music in a church, rush to his desk to order an outfit of this anthem for his choir, perhaps it is only a kindness to add that unless his choir has already experimented somewhat with the bafflingly close harmonies and eccentric flights of Russian music, it might be well to put off doing the Tschaikowsky things until a little later in the season. There are plenty of other "call to worship" anthems which may be used with excellent effect. I mention the Tschaikowsky number because we happen to use it pretty steadily. It is one of the truly great anthems for use at the opening of a service; but certainly not to be recommended to any choir until it is experienced.

This opening choral is followed by a prayer of invocation, spoken by the minister. It is seldom varied, with us. It begins with "Lord, thou hast been our dwelling-place through all generations," and closes with "Even that darkness hideth not thy face; and when I awake I am still with thee. In thy book are written all my days. Only for God wait thou in silence, oh, my soul." At this, a quartet section from the choir, which had not come into the loft with the main group, but is posted far away, in one of the lobbies off a balcony, sings "Still, Still With Thee." I am afraid I cannot tell you exactly what this does to a congregation's emotions. It is something that must be experienced to be fully understood.

INTROSPECTION

Follows, now, "the service of introspection," responsively read by the minister and congregation. At intervals, in this reading, the choir sings responses suitable to the mood of this phase of the service. These responses are abstracted adaptations from well-known religious masterpieces. We like "introspection" a bit better than "confession"; but it all comes to the same thing. This is followed by a service of "veneration to the departed great." The reading is chosen from the fifty-first chapter of Ecclesiasticus; and, while some objection may be raised to the selection, on the ground that it is from the Apocrypha, I do not consider this point of criticism quite so important as the fact that it is one of the most triumphantly beautiful and stirring bits of writing extant. It does what we want it to do, and the fact that it is in the Apocrypha has caused but few sleepless nights in this community, if I have been correctly informed. This phase of the service closes with a choir rendition of "Wherefore, seeing we also are compassed about with so great a cloud of witnesses," one of the most stimulating and soul-committing pieces of music I have ever heard. Comes, then, the service of "memory to our glorified loved ones." The responsive reading, here, is chosen from the conventional funeral service, beginning, "I am the resurrection and the life, saith the Lord." At the close of it, the choir sings, without accompaniment, to the old hymn-score "Olivet," the third verse of "My Faith Looks Up to Thee." The fourth verse follows, sung by a contralto, in a distant balcony vestibule. I am told that the bereaved find this part of our service very comforting. It is assuredly very stirring to one's emotions, even though

he may have had no personal experience with losses by death. We come now to the service of "consecration to Christ and his church." This is interspersed with choral responses, the last of them being "Oh, Master, Let Me Walk With Thee." The "service of patriotism," which follows, is mostly an appeal for guidance that our nation may promote justice, righteousness, and peace, finishing with a united prayer, and the general singing of the last verse of "America." I presume there are some who would strongly object to a hint of patriotism in a religious service, but we are rather old-fashioned here, and have a notion that loyalty to our country is not such a bad thing.

The liturgical service concludes with a "service of praise," in which we reach a climax in the general singing of the doxology. The congregation, up to this point, has done much reading, and almost no singing. Later we let the people sing two hymns. Congregational singing has been tremendously overrated. Ask the average audience whether it would rather sing, itself, or listen to a group of people who really know how, and have trained to do it acceptably, and see what answer you get.

ANNOUNCEMENTS

There are no announcements in this service. The minister does not say that the congregation will stand, at this place, and sit, some other place. He does not raise his arms to get them up, or wave his hand to put them down. He does not say that we will now arise and sing Number 274, because it is printed on the order of service that we will sing Number 274, and the people can all read. If there are any who cannot read, the announcement would be of no advantage, anyway. There are no "notices" read from the pulpit. All parish information is printed in a separate bulletin which is distributed to the people as they go out of the church. It does not contribute to a worshipful atmosphere to encourage the congregation to read the parish news while the choir is singing praise to God.

The pastoral prayer is brief. We hold that few events in a service of worship can arrive at such a stage of unpardonable dullness as a long, rambling pastoral prayer. The people will follow the minister, in their thoughts, for two or three minutes. He had better quit before they do. To my mind, there is little excuse for the interminable impromptu prayer in which each sentence begins with "Oh, our Heavenly Father," and involving an inventory of every separate item in the universe.

NO ORGAN POSTLUDE

The sermon, with us, closes with a brief benediction, and a choral response. We think that if the sermon amounted to anything, we had better call it a day, at that point, instead of recapitulating the whole business with an anti-climactic prayer, and another hymn. The choir's response to the benediction is very impressive. There is no organ postlude. In most churches, the organ shrieks with delight that the thing is over, at last, and now we can all go home to dinner; Hallelujah! The congregation tries vainly to gossip the racket out of hearing, as it scrambles into its overcoat. We think the place is still the house of God, even if the service of worship is now completed. There is no postlude. The choir files out, as decorously as it had entered. The congregation emulates the good be-

havior of the choir. The minister does not scurry out to the vestibules to glad-hand the customers; for he, too, has a notion that this is the house of God.

Any minister who is preaching to a half-empty church, under the impression that this ungodly generation has lost its interest in religion, might do well to experiment in the general field of attempting to convert his institution into a place where people may worship the Lord with an undistracted reverence.

What Is the Spirit of Jesus?

By Georgia Harkness

NOT LONG AGO I attended a meeting at which a group of serious-minded people, most of them Christians, were considering what could be done to rid a great city of the prostitution it was harboring. Various proposals were discussed from the standpoint of their feasibility. Should the religious forces of the city attempt to elect a new mayor? Should they demand that a commission be appointed to investigate conditions? Or should attention be centered upon securing prosecutions in the courts? In the midst of the discussion one of the members of the group arose and stated that we were on the wrong track, for all we needed to do was to spread the spirit of Jesus. Was he right? I wonder.

I was reminded of what I had heard in another conference assembled to consider what Christians could do toward ridding the world of war. Various approaches to the problem were being discussed with great seriousness. Not all were agreed as to what ought to be done, but there was general agreement that something must be done, and done soon. Then one of the ministers present stated with a considerable show of impatience that all this talk of plans and proposals was mere bosh. All we needed was patience and the spirit of Jesus, for in his own good time God would make all things right.

PORTRAIT

I know a man in a community which shall be nameless—name it your own if you like—who is a pillar of the church, "an influential and respected citizen." His personal life, judged by all the standards of Babbittry and our puritan virtues, is unimpeachable. He keeps all the ten commandments—except the first, and he would scornfully deny that he breaks this. In fact, he is sure that it is only disreputable people, like bolsheviks and heathen Chinese, that do! He proclaims volubly that all this talk about programs and organizations that the reformers are giving us is pure bunk. "Amounts to nothing and stirs up a lot of fuss. . . . All the time something more you have to contribute to. . . . All the world needs anyway is the spirit of Jesus." Then he adds, not openly, but in polite phrases, "Look at me. I have it."

This same brother, of sterling honesty and impeccable morality, makes the money which he donates so generously to the church and the community chest from a factory in which production is of more account than persons. An Italian lost his life there the other day because the machine on which he worked was not protected by the proper safety

appliance. The owner's comment? "Good thing it was only a dago. . . . Too bad, of course, but these critters are careless. . . . Got to take risks if they work anywhere."

He employs a good many children in his factory. "Get 'em cheaper, you know. Helps their parents out, too." When the fight for the ratification of the child labor amendment was in progress he fought it with all the power that an influential and respected citizen can muster. When anyone suggests that the poverty of the poor might possibly be alleviated by birth control, he is horrified. He is sure that the Lord must have meant these people to have large families—and anyway, it is not respectable to talk about such things. All the world needs is the spirit of Jesus.

This Christian brother discourses eloquently to his Sunday school class about loving our enemies. But when it is suggested that this might possibly mean loving the Germans, why, of course that's another matter. He exhorts us to love our neighbors as ourselves. But when a Negro gentleman ventures to take the vacant seat beside him in a street-car, he rises with a snort and remarks upon the arrogance of "these high-headed niggers." He contributes liberally to the support of missionaries to evangelize the Chinese. But he is sure that the "Chinks," whether in this

country or in Shanghai, must be made to keep their place. Give them the Christian religion, of course—but send along the gunboats.

THE HARDER PART

So this is the spirit of Jesus! It is not surprising that many outside the church are wondering what it all amounts to.

It is an easy and unprofitable sport to deride the church because many who call themselves Christians have misread the spirit of Jesus. But what is the spirit of Jesus? It is well to preach the gospel of Christ to the unsaved, and it is well to inculcate the sterling virtues of honesty, thrift, sobriety, and all the rest. But when we have evangelized men's souls and have made them virtuous according to all the standards of our puritan forefathers, have we created in them the spirit of Jesus that will save the world?

I suspect that the spirit of Jesus means not only loving God whom we have not seen, but loving our brothers whom we have seen—and the second is often much the harder. If it means surrendering our prejudices and bestirring ourselves to banish the world's ills, some of us still have quite a distance to go. If Christians can be Christlike, the spirit of Jesus can save the world. But it is a big if.

British Table Talk

London, December 23.

THIS LETTER will sail for America on Christmas eve and will spend its Christmas day on a White Star liner. If it truthfully lived up to its title, it would record that British tables were not concerned with great matters nor with things too wonderful, but with the homelier matters of family life. We still love this day above all days. At the moment *Between* this is written the children in every home are working up their crescendo of excitement, and most people go about with many parcels. We let the heart take command for once. But in such a week there is as a rule little to report. It would not be news to tell how the churches are decorated and we sing "O come all ye faithful" and go on carol-parties,—in our village we do at least. Unhappily the best things in the world are not news; "vice is news, virtue is not," as a great journalist says. In such an hour what can this reporter do but take the opportunity to make a brief survey of church life in Great Britain during 1925?

* * *

Forces Centripetal, or Moving Together

First let it be put on record that in 1925 there was much to encourage those who look for a closer fellowship between Christian communions. For some time past there has been a steady tendency towards such a closing of the ranks. That tendency has been revealed. In the summer there was a solemn celebration of the council of Nicaea; at this representatives of the Orthodox communions were present and this was one sign out of many that the Anglican church is coming into a more intimate relation with the easterns. But to the joint deliberations of Anglicans and free churchmen upon reunion a halt has been called. Ever since the Lambeth conference there has been a joint committee exploring the subject of reunion between the Anglicans and the free churchmen upon the basis of the memorable offer made from Lambeth. Much has been accomplished

by this conference, which has been animated throughout by the most Christian spirit. The Anglicans have moved far in the direction of the recognition of free church ministries. The free churchmen have moved far toward the acceptance of a constitutional episcopate, provided that due recognition is given to the congregational and presbyterian elements. They moved nearer and perhaps the outposts on each side were within easy reach of each other. Then these leaders turned round to discover that their followers were at rather an uncomfortable distance behind them. In fact, there were loud grumblings heard from the rank and file on both sides. Clearly it was time for a halt so that those who must bring about such a fellowship, the folks in the pews, might be given the needful information and might be led step by step. Nonetheless it would be a grave misreading of the facts to suppose that the discussion of reunion is deferred indefinitely. It is a halt.

* * *

The Kirk in Scotland and Methodism in Great Britain

Progress must be reported in the drawing together of the Presbyterians of Scotland into one kirk. Many of the hindrances have been removed during the year. In particular the legal difficulties, which no Englishman is allowed to understand, and few Scots, have been met. It looks as if the course were clear now and this generation in Scotland will not pass away before there is one Presbyterian kirk in that land. The progress towards the reunion of Methodism has not been so marked. Each of the three great Methodist bodies has pronounced for union by a vote of about 70 to 30 in the hundred. With so large an unconvincing minority there would be danger in moving quickly, and there is a likelihood of a fuller consideration, and perhaps of certain compromises in the year ahead of us. It is from the ministry of the Wesleyan Methodist church that the chief criticism comes. The difference between the different communities which matters most is concerned with the status of the

ministry. Nor must it be overlooked by observers that there is a strong and devoted body of Wesleyans who face in their sympathies rather towards a reformed Anglicanism than towards the free churches. It would certainly be premature to expect Methodist union in 1926 or even in 1927.

* * *

Copec and Stockholm

While we are still upon movements inwards, Stockholm must not be overlooked. In 1924 through Copec we began to survey the field of Christian social duty in the light of the great Christian principles. In this there was a remarkable and unprecedented drawing together of the churches. In 1925 at Stockholm an international Copec was held, in which our churches took their share. The impression of that conference upon life and work has not penetrated yet so far as we hope it will. Certainly in Great Britain, thanks to Copec, there is a readiness in every side for Christian people to move outwards to the international zone in which the same problems meet those who would make the application.

Through the student movement, which held a great conference in Manchester, the conference of British Missionary societies, and other fellowships, there is a steady movement not towards corporate reunion, it may be, but towards a frank and cordial cooperation between the varied communion.

* * *

Forces Centrifugal, or Contentions Within the Church

There have been at the same time not a few contentions within the churches. There has been nothing in the open to correspond to the fundamentalist controversy, but it must not be imagined that in this country there is no party that holds firmly to the plenary inspiration of the Bible. There are many in all the churches who dread modernism, and in many ways they deliver their testimony. But there is in this land in all its churches a large block of evangelicals who have accepted the main methods of criticism, and are at the same time great believers and evangelists. No man feels bound to define himself as either a "fundamentalist" or "modernist." There are other alternatives. At the same time there are signs of a drifting apart of those who stand for the "fundamentalist" doctrine from the rest. The foundation and progress of the Bible Churchmen's Missionary society is a sign of this.

The conflict between the Anglo-Catholics and the others in the church of England has been waged without much cessation. In the spring "A Call to Action" was sounded by a large body of churchmen who were roused by some of the Anglo-Catholic practices, the plea, for example, for the feast of the assumption of the Virgin Mary. It was signed by a large number of churchmen, broad and evangelical. But little seems to have followed. In Birmingham, Dr. Barnes has taken strong action against what he counts the illegal and unauthorized practices of the Anglo-Catholics. But if a general impression has any interest, I do not see any sign that the Anglo-Catholics have lost ground; in the main I believe that they have gained.

Much interest was roused in the autumn upon the position of Dr. Orchard among the Congregational churches. Week after week letters appeared in the Christian World from correspondents of all shades of belief. There were some who considered that Dr. Orchard should be asked to resign; others that he ought to volunteer his resignation; others again, while differing from him, were of the opinion that he should be free to make his bold experiment; others agreed with Dr. Orchard and openly thanked God for the light he had brought to them. It was remarkable how widespread an admiration was expressed for Dr. Orchard's ministry, and how deep an impression his preaching had made. It was felt by many that until Congregationalists defined their own position more exactly they could not begin the task of weeding-out their ministry.

There is a drifting apart to be detected in these and other

ways, but in the balance 1925 was a year in which the Christian communions made slow but sure progress towards a more intimate and effective fellowship.

* * *

Henry Saunders Of Bow

It falls to my lot to record from time to time the passing of notable men in church and state. This week I wish to pay a tribute of reverence to the memory of a man altogether unknown to the general public, but to those of us who knew him and his work to be held in honor. In the east end of London there is the district of Bow. It lies east of Whitechapel and Stepney on the main road into Essex. In these days it is the home chiefly of those who are poor and often destitute. They are brave and cheerful in their bearing, but in those grey streets life is a daily fight against poverty; there are deep shadows resting upon Bow. In that district Herbert Saunders went to live many years ago. He was a commercial traveler, able and content to earn a modest livelihood. He never married. All his spare time he gave to the boys of Bow and to his church. His first interest was the Boys' brigade, of which he formed a company. Captain Saunders he became, and by that title he was known in Boys' brigade circles. That work led him to the service of the Bruce Road church; it is no overstatement to say that Saunders through his work for the brigade did much to save that church from death. His boys grew up to become the leaders of the church. They are deacons, Sunday school workers, evangelists today. It was a happy thing that a minister of the same spirit was found for that church, Mr. J. E. Murrell; and there were and are others like-minded in that same living and happy society. But Saunders had a charge of his own. He lived entirely for his boys. You went to have a meal with him, and there were always boys in and out. He spent his life for them, and when they had passed out of the company he still followed their doings; they were his friends forever. He had his disappointments, but he was a man happy in his calling. If he had followed his own tastes in religion, he used to say that he would have loved a beautiful and stately service, but he found his spiritual home in the Congregational church, which he and his boys did so much to make. He was not old when he died—somewhere in the sixties; he has left behind a memorial among the warm-hearted people of the east end which anyone might be proud to win. His boys will rise up and call him blessed. It is upon such service as his that the church can be built, and without such devotion the best of science and the latest methods will be in vain.

* * *

A Missionary Who Taught R. L. S.

The veteran missionary, S. J. Whitmee, has died in a ripe old age. He was a pioneer in the Gilbert islands, but before that he spent many years in Samoa. In 1891 after an interval of work in England, he returned to Samoa. It was then that he gave lessons in Samoan to his friend, Robert Louis Stevenson. When that pupil of his could not be present, he sent characteristic notes. Sometimes he signed himself "your hopeless pupil, R. L. S." and sometimes "your unfruitful pupil." Once he called himself "The class." When it is remembered that it is 62 years since Mr. Whitmee first landed in Samoa, it will be seen over how long a time this veteran could look back. He had seen the islands which he loved swept into the current of the world's life, and in that age he had borne his part faithfully.

* * *

The Church of England Numbers Its People

For the official year book of the church of England it is recorded that the number of deacons ordained in the year ended September 24 was 370, compared with 436 for the previous year, a decrease of 66 for 1924, and 93 for 1923. The confirmations for 1924 were 226,807, a decrease of 6,620 on the year; 11 new churches were built against 13 in 1923. There were fewer bap-

tisms but an increase in communicants is reported. "A total of 5,363,467 persons can be accommodated in the parish churches in England, while other consecrated buildings, mission rooms, and so forth, of the church hold 963,132 people. Holy communion is administered weekly in 11,722 churches and daily in 1,400 churches. The Sunday school scholars in the church of England number 1,928,353. The gross total income of the benefices in England amounts to £6,307,943, while the stipends of assistant curates amount to £1,057,319. A new column in the book this year gives the number of electors on the parochial rolls as 3,537,020. The total voluntary contributions of the 38 dioceses in 1924 amounted to £6,986,056, compared with £6,885,605 in the preceding year. The total voluntary offerings of the church of England for the year ended December 31, 1924, were £9,535,742, showing a very small decrease compared with 1923."

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And So Forth

We have had a long spell of frost. The skate-merchants have been happy. There is a change beginning and it may be after

all that we shall miss our "old-fashioned Christmas." These modern scientists are determined to take even that from us; they say that we never had old-fashioned Christmases. Didn't we? . . . A delightful experiment has been made by the Ealing Congregational church, which is under the fresh and bracing ministry of our friend, Wilton Rix, the author of the widely-read studies upon the life of Christ. He and his people have begun a Little church for the children of the church. Foundations have been laid for the building, in which the children will order their own goings, the only senior present being the preacher or the appointed leader. . . . The late Dr. Smellie left the mass. of his studies in the literature of the reformation. The book makes capital reading, and if he drags Pascal into his field of study, he makes the reader forgive him. Upon Calvin and Pascal in particular he is most illuminating, but the whole book is good, and most gracious. In the best sense of the word there was always "unction" in the writing of that saintly man, Alexander Smellie.

EDWARD SHILLITO.

The Book World

Books About Religion

JOHN MASEFIELD'S *THE TRIAL OF JESUS* (Macmillan, \$1.75) is a prose drama at times incorporating the words of the New Testament. An effort is made to give the incidents the vividness of present-day events while maintaining the dignity of the original narrative. I think the author rather falls between the two and misses both. Shunning the extreme modernity of diction which Charles Rann Kennedy so bravely and successfully dared in "The Terrible Meek," he carries on the court procedure in terminology neither ancient nor modern. "Hurray for Barabbas" neither creates a modern atmosphere nor preserves an ancient one, and Longinus's "Squad, left turn," coming directly between Pilate's, "What I have written," and an anguished cry from Mary the mother, seems merely a distressing and careless anachronism, which of course it is not. It has been played in England, successfully and impressively, we are told.

THE HISTORY AND LITERATURE OF THE NEW TESTAMENT, by Henry Thatcher Fowler (Macmillan, \$2.50) is an excellent text-book covering the political history of the century and a half before the birth of Christ, the origin and growth of the church during the first century of our era, the literature to which it gave rise, and the collection of this literature into the New Testament. It is designed to be used in connection with Bosworth's "Life and Teachings of Jesus." I am a sufficiently orthodox Disciple to believe that something happened on Pentecost so new and vital as to justify calling that day the birthday of the church, in spite of Prof. Fowler's argument that it must have existed earlier because Paul speaks of "five hundred brethren" who saw the risen Lord, and because one hundred and twenty were gathered in the upper room. This is a detail, but not without importance. The author makes clear how Christian literature grew out of Christian experience, and that the New Testament is not the constitution of the church but a product of Christian life, a body of literature written to meet specific needs.

A study of Hebrews, James, and I Peter is given in *THROUGH ETERNAL SPIRIT*, by Joseph F. McFadyen (Doran, \$2.00). The author has an extraordinary capacity for stating fairly the arguments for positions which he does not accept. His book is a fine combination of critical weighing of evidence on technical points of authorship and text, with practical exposition and application.

The Nordic supremacist who wants his Nordic supremacy buttressed by the absolute authority of scripture will find all relevant texts, and many that are not obviously relevant, marshalled in support of that thesis in *THE HOUSE OF ISRAEL, OR THE ANGLO-SAXON*,

by Samuel Albert Brown, M. D. (Badger Printing Co., Portland, Ore.). He will find even more. He will find what the author considers a clear demonstration, not only that "the Anglo-Saxons or Nordics are the direct descendants of twelve tribes of Israel," but also that each of these tribes has definite characteristics which are preserved in specific individuals. E. g., "Garfield was of the tribe of Simeon," and so on. Here is an illuminating bit of exegesis: "Moah is my wash-pot" (Ps. 60:8) The wash-pot with water cleanses coal. The wash-pot with fire cleanses iron and tin and lead. It looks as if the Welsh people are the children of Moab. The Welsh are largely miners." This is all right, but it does not go far enough. The people of West Virginia are also largely miners. "I will send a fire upon Moab, and Moab shall die in the tumult, and I will cut off the judge from the midst thereof" (Amos 2:2). Let West Virginia tremble and its judiciary prepare for judgment.

THE MEANING AND VALUE OF MYSTICISM, by E. Herman (Doran, \$3.00) first published ten years ago has gone into a second printing of the third edition. In spite of much with which I cannot agree, including not only many details, but the general philosophical standpoint, it still appeals to me as one of the greatest modern books on mysticism. There is a clarity of insight, a vigor of intellect, and a felicity of style which are wholly admirable. The author insists upon a sound intellectual basis for mystical experience. Her own intellectual basis is essentially Platonic, and she rejects pragmatism as an anti-intellectual fallacy which she considers as unsound as a fanatical and unbalanced mysticism. There is room for argument about that. Neither do I find that she has any adequate defense against such criticisms as, for example, Professor Leuba brings against mysticism considered as a means of knowledge.

The monastic ideal and practice have been not merely a phenomenon, but a force in history. Ian C. Hannah's *CHRISTIAN MONASTICISM* (Macmillan, \$2.50) does not indulge in much philosophizing or theologizing about the principles of asceticism, but gives much interesting historical information about those who have tried to live by them and their contribution to the current of the world's life from which they seemed to withdraw. For a study of the psychological and religious significance of asceticism, a defense of the ascetic attitude toward life, and an argument in favor of its applicability to modern conditions, see O. Hardman's *THE IDEALS OF ASCETICISM* (The Macmillan, \$2.00). It is a scholarly and thoughtful work.

BEST SERMONS, 1925, edited by Joseph Fort Newton (Harcourt, \$2.50) is the second volume in Dr. Newton's annual series which I hope will be continued indefinitely. He is not only a great

preacher himself—and I could wish that his modesty might have permitted him to include himself among the preachers represented in the volume—but also a good judge of sermons. In this volume the scope is widened to include Catholics and Jews. Such a collection, coming from many minds, contains a variety of mood and style and an opulence of suggestion greater than can be found in

any volume of sermons by one preacher. If a few are weak, as a few are, they also are a useful test of the religious intelligence of the reader. Most of us need to learn how to get spiritual nourishment from sermons which it would be easy to criticize.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

Rubber and the Philippines

Editor THE CHRISTIAN CENTURY:

SIR: The crowd anxious to see the Philippine islands remain under the wing of the United States for rubber reasons is carrying on a subtle propaganda. The recent editorial in The Christian Century was stimulated by an overture on the part of Jeremiah Jenks, whose is the most recent voice to join in the medley. The editorial laid bare the true intentions of those who would have the Filipinos ready for self-government just as soon as the economic resources are absorbed by good Americans.

Some time ago a book was issued by Doubleday Page under the title "United States and the Philippines." The author, D. R. Williams, does not have the scholarly prestige of Professor Jenks, but he arrives at the same conclusions. Nor does he seem to have the knack of coming in with his bass horn at the right time. He tells us that idealists sometimes forget that governments are "after all simply business concerns operated on behalf and in the interest of their own subjects," and with this for a starter he easily glides into the next measure, that "the future prosperity and well-being of the American people imperatively require that every trade advantage now held in the orient be conserved and utilized," and further that "facility be afforded American business men in competition with the nationals of other powers."

But for fear the economic motive should not be strong enough to convince the average American who hates economics and loves ideals, he points out that the Filipino doesn't want independence; it is only the small minority who would have it, and resulting chaos and civil strife which would surely follow. "Certainly there is some bond between the islands and the United States which would lay this damning vision—and insure the Filipino the same liberties and the same rights, privileges, and opportunities at home and abroad that are today enjoyed by any American." Truly it is a momentous decision which is to be made and it is really too bad "that the final outcome remains in the lap of the gods—which means a more or less partisan U. S. congress and a minority element of the Philippine people." Then comes a great appeal to the fairplay of America, when the eagle screams out that "the fate of a prominent but largely helpless people, for whose future welfare and happiness we stand responsible before the world" should weigh heavily upon the conscience of every American.

Then the final crescendo—Japan. "So long as American sovereignty continues in the Philippines there is little or no possibility that Japan would risk a war with the United States to secure control of the islands." But there is the selfish military reason, for Mr. Williams points out that Rear Admiral Jones has said that "the navy considers that we must possess bases in the Philippines. They are vital to our operation in the Pacific—so vital that I consider the abandonment tantamount to abandonment of our ability to protect our interests in the far east."

Mr. Williams says that "it has been demonstrated that the island of Mindanao combines every essential for rubber production." The American interests prepared to spend millions in developing the island but discovered that the land laws provided that the maximum lease or purchase was 2,500 acres. Through Governor Wood, a bill was introduced in the legislature making it possible for the leases to cover as high as 50,000 acres. Un-

fortunately for the American interests, which means American ideals and all of that, the ignorant "minority element" of the Philippines prevented the passage of the bill. Why not use the war ships next? What are they for?

Greensboro, N. C.

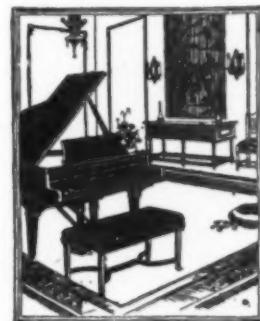
H. P. MARLEY.

More from West China

Editor, THE CHRISTIAN CENTURY:

SIR: The Christian Century for September 10 has just reached me. Inasmuch as I read every article in this journal I naturally read the editorial, "Free the Missionaries," and the article by Mr. Earl Cranston in answer to an article by Dr. J. Taylor appearing in this same journal for August 6. I am sorry that irregularity of mails in Szechwan has deprived me of that particular number of The Christian Century, for I always enjoy reading anything from Dr. Taylor's pen.

Mr. Cranston, in taking issue with Dr. Taylor, says that he knows that a goodly number in Chengtu and in other inland points of China will be glad to have him say a word for them. May I, as one of the missionaries in West China, say that Mr. Cranston is *not* speaking for me! I do not know how much information regarding Chinese courts and jails Mr. Cranston picked up during his two years in Chengtu. Nor do I know whether the fact that he was



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not taken as a hostage or dragged before a Chinese court or a tea-shop trial was due to the friendliness of the Chinese about him or to their fear of the foreigner and the country from which he came. Nor do I know whether Mr. Cranston was entranced by his own rhetoric when he said, "Anywhere I may go in China I want to trust myself entirely to the Chinese."

I wonder, though, if he always acted on that principal during his two years in Szechuan. I wonder if he allowed the boatmen to set the price of his passage from Chengtu to Kiating. It would also be interesting to know whether he flew the American flag over that boat as do practically all American missionaries in this province. I would like to know whether he hired his own coolies to take him to Mt. Omei or whether he let the foreign transportation committee hire them and fix the price for him. If Mr. Cranston thought he could get more just treatment if he dealt through other foreigners who "knew the ropes" in such small matters as these, I wonder if he would not like to have their assistance, or even the assistance of the American consul, if he should be hanging by his thumbs in a Chinese yamen. However, such questions are not for me to answer.

Do not judge from these remarks that I am 100 per cent in favor of extraterritoriality. All who wish to curry popularity usually write on the other side of the problem. But I may say that I do not fully appreciate having the editorial writer of such a prominent religious journal throw thunderbolts at the heads of all missionaries who do not agree with him on this subject. Why should it be thought necessary for the editorial chair to say that every missionary who does not agree with him on extraterritoriality should be provided with passport home? Can't missionaries do their own thinking without being anathematized? One minute we are going to get our passports because our theology is not orthodox. The next minute we are to get our passports because we are not on the "right" side of the question of extraterritoriality. It seems to be a habit to want to "fire" the missionary. In this journal, which some of us have come to think so highly of, you strongly condemn the idea of endowing schools with the stipulation that a certain type of theology or of political science be taught. Why should you think that mission societies are endowed to maintain a particular attitude (your attitude) toward extraterritoriality? I am sure you do not feel that they are endowed to defend any one school or theology. Perhaps, after all, there are two sides to the problem of extraterritoriality rights. And there is just a faint possibility that those who feel that China should first "set her own house in order" before extraterritoriality rights are abolished may be right.

Siufu, West China.

LOUIS H. RANDLE.

Is an \$800 Pastorate Christian?

EDITOR THE CHRISTIAN CENTURY:

SIR: A "drive" was on in our conference recently. A group of us were gathered to receive instructions from the central office "expert." In the run of his remarks he managed to let out a lot of information about himself, his money methods in his successive successful pastorates in Illinois, his successful methods as a district superintendent, and having been "promoted" to the central office, his success in getting money from the church-at-large—as high as \$30,000 in a day.

After the formal conference was over, we fell to talking about this and that, and about the relative advantages of training by entering the pastorate at once to that of going through the seminary first. Said this ex-superintendent with his eyes afire (I describe and quote carefully here) his voice ringing, clinched fist shaking, breath puffing, and with a final exclamation point jerk of his head: "I believe in education. But if one of your seminary boys came out to Illinois and asked for a place, do you know what we'd say? We'd say, 'While in the seminary did you carry the work of a charge along with your theological studies so as to get its experience? Or did you just stick to your books?' If he said he just stuck to his books, do you know what we'd do? We'd set him down on an \$800 charge, that's what we'd do!"

One can see that seminary lad. Having preached occasionally, having assisted some in churches here and there, having done

some practical work as our seminaries now require, having given himself to the one thing of perfecting himself to his finest,—one can see him, set down with his debts and his brand new wife in that \$800 charge, or if he is unmarried being told that he can hope for something better after he has paid off his debts, saved the cash to found a home, and acquired a help-meet—out of \$800. One can see this district superintendent, with his graded system, his scaled and graded salaries, his medieval notions of apprenticeship, his capitalistic ethics of success and profit.

One can see—too much. Is it Christian in this day to suffer a mere \$800 charge to exist? Is it Christian to—but never mind, is there anything Christian about ministers' salaries?

Thiells, N. Y.

CHESTER WARREN QUIMBY.

Sunday School Theology

EDITOR, THE CHRISTIAN CENTURY:

SIR: After reading Dr. F. K. Stamm's interview with his students, in your issue of December 31, I am tempted to relate my experience two weeks ago. I have a grandson, eleven years old, who goes with me to Sunday school. He is in a class of boys about his age, and his teacher is classed as one of the best. The lesson that day had been about the resurrection. Walking home together he said, using the name by which he always addresses me, "Daddy, our teacher said that there would be two resurrections. The first one would be very soon, when Jesus would come with some angels, and take with him all the true Christians found on the earth, and the true Christians that were dead would be raised, and all go together up to heaven. Then God will burn up the world and all the people on the earth, who had not gone up with Jesus. One of the boys said he did not believe it, but the teacher said God had drowned all the people once, except Noah and his family, and that several times he had killed people or caused them to be killed. Would God do such a mean thing, when there were thousands who had never heard about Jesus and did not know how to become Chris-

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tians?" Of course, I answered No; that it is said that the God the old-time Jews worshiped, and which no doubt this teacher believes in, did such things, but that the Christ-like God whom Jesus tells about, and whom we believe in, a Father of us all and a God of love, would never do such a thing. My grandson said, "I am glad you said that; now I can say my prayers." I think that those young people Dr. Stamm wrote about are only another indication of the necessity of asking, What kind of a God do our Sunday school teachers—and some preachers—teach our people to believe in?

Bell, Cal.

DAVID MORGAN.

THE SUNDAY SCHOOL

Lesson for January 31. Lesson text: John 6:1-14.

What Shall We Do With the Crowds?

JESUS fed the crowds. What shall we do with them? Never such crowds. Campbell White said: "I have traveled all over the world and everywhere I was impressed by the vast crowds of people: shall they die without Christ?" This is the day of crowds. Look down over State street, Chicago, Fifth avenue, New York, the Strand in London, the boulevards in Paris and the multitude-haunted streets of the orient, and behold the number of moving people. Football games with one hundred thousand present; theatres with every seat filled, ocean liners sold out, enormous hotels and no empty rooms, apartment houses all occupied and even many churches crowded to the very doors—this is to picture modern life. It is the day of mob-psychology, of crowd-suggestion. The most powerful motive is, "What will the crowd think of me?" It is a day of mob-hero-worship. A football star makes a hit with the masses and for a brief day he enjoys fame; a movie actor gets in the public eye and crowds rush to see his pictures; a statesman rides on the front seat of the golden (or gilded) band-wagon for a brief period; a preacher makes a hit with the crowds and enjoys his day in the sun—this is modern life.

But what shall we do for the crowds?—Jesus fed them. All of our energy seems to be absorbed in getting the crowd; we seem to think that an end in itself. If we can get ten thousand students into a university; if we can get a thousand persons into a church; if we can pull the crowds into our stores—we seem to think we have attained our ends. It has yet to be demonstrated that mass education is an improvement over the Garfield-Mark Hopkins type; we have yet to be shown that mass evangelism is an improvement over Jesus' method of personal contact; and some of us still prefer the small shop, where we can get personal attention, to the department stores.

The crowds must be fed today—and we must be the disciples who help him feed them. Jesus is the source of life but he needs us to convey it to the waiting people. I am a democrat and I am for all the people, therefore we cannot neglect the crowds; we must get the food to them. What is needed is more disciples to take to the people what Jesus has for them. The Disciples of Christ have a custom of celebrating the Lord's supper at their national conventions. Quietly and quickly thousands of people are given the sacred symbols of the bread and the wine, because scores of trained deacons, by a beautiful system, reduce the crowd to individuals. This is a parable; this

is what is needed everywhere. The crowds must be served and the only way to do it is to provide trained, reverent and worthy servants who will carry Christ's food to the waiting multitudes.

I do not, therefore, advocate small Sunday schools; let us have large schools, but let us have many trained teachers who have Christian personalities. I do not advocate small churches; on the other hand, I believe that the crowds should gather around the strong preachers, but we must have hundreds of trained workers in our churches. Dean Inge preached a sermon in St. Paul's, in which he spoke of the procession of torch-bearers who would move through the centuries keeping alight and aloft the testimony of Jesus. This seems to me to be an aristocratic idea. I am for the crowds, but I want the crowds kindled. There must be more men and women who can kindle the crowds and who will kindle them by firing small groups.

One frosty autumn night, during my college days, a number of us were invited out into a clearing to fire a number of large bonfires. All over the side of a great hill were these many piles of dry brush. Near the center a fire was kindled and there each of us lit our torches and then rushed out, in orderly fashion, to ignite our piles. Within a few minutes the whole forest hillside was a glorious blaze, with flames leaping, brush crackling, sparks flying and the whole sky red. That is the way the crowds must be kindled for Christ.

Chicago is an immense city and there John Timothy Stone is a great pastor. I have heard him tell how he trains his personal workers and sends them out to touch other lives, definitely. I believe Dr. Conrad, in Boston, had some such plan also. Crowds can be reached in Jesus' way—i. e., sending the disciples out with the food. Jesus is the bread of life, but there must be more servants, more carriers. It is at this point that the modern emphasis must be made. We must have compassion upon the crowds; we must touch them but we can only do it when we train the people in the pews to carry the bread of life to starving men.

JOHN R. EWERS.



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Contributors to This Issue

KARL BORDERS, with Reconstruction Farms unit, Maslov Kut, Russia; former social worker, Chicago.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Former Kaiser Would Shun Jewish Jehovah

Former Kaiser Wilhelm II, of Germany, has contributed an article to a book published in Berlin under the title "Opposition of the Germanic Movement to Judaism and Christianity," in which he calls on Germans to free themselves from any allegiance to Jehovah. Germans are urged by the kaiser to "break away from the belief that Jehovah, the God of the Jews, is our God; Christ never used the word Jehovah," he writes. "Our slogan must be, Away from Judaism with its Jehovah."

Cardinal Mercier Gravely Ill

Cardinal Mercier of Belgium, outstanding figure of the world war, has been gravely ill for several weeks following an operation. Cardinal Mercier is 74 years of age, and while he might have been expected to rally from the operation performed in order to relieve certain digestive disorders, it has been evident that the handicap of his age, together with the strain of the part which he played during the war, would make it hard for him to overcome. At the time of going to press the cardinal is still alive, although he has been administered the rite of extreme unction. There is still some hope of his ultimate recovery.

Will Theosophists Accept New Messiah?

Theosophical ranks have been stirred recently to a degree unprecedented in modern years. The organization headed by Mrs. Annie Besant has been holding its 50th anniversary at Adyar, near Madras, India. Mrs. Besant has been announcing for some time that the day was drawing near for a new reincarnation of the world's savior, whom she holds to have been Shri Krishna, who died in India about 500 B. C. In preparation for this new reincarnation Mrs. Besant has had a young Indian, J. Krishnamurti, in training in England since 1908. Krishnamurti has been educated at Oxford and is now, at the age of 30, supposed to be ready to assume his new dignity. There are newspaper reports that, with twelve specially selected apostles, he will tour the world. It is not clear, however, that all theosophists are ready to accept Mrs. Besant's choice as the true incarnation of their expected messiah.

Unitarian Seminary Moves to Chicago

The trustees of Meadville theological school announce that it will begin its next school year on Sept. 30, 1926, in Chicago. The school will be located at Woodlawn avenue and 57th street, contiguous to the campus of the University of Chicago, with the new building of the Chicago theological seminary, a Congregational institution, a block away and the proposed buildings of the Disciples divinity house nearby. The Meadville

seminary voted to make this change in location in 1923, but it has taken the intervening period to secure court decisions upholding the right of the trustees to move the seat of instruction from the Pennsylvania town.

Dr. Frothingham Celebrates 25 Years in Boston

Arlington street Unitarian church, Boston, recently celebrated the 25 years of service of its pastor, Dr. Paul Revere Frothingham. Addresses were made by Dr. Samuel A. Eliot, Dr. Samuel McChord Crothers, Dr. George A. Gordon, President A. Lawrence Lowell and Robert Lincoln O'Brien, editor of the Boston Herald. In replying Dr. Frothingham said that the task of the minister is harder today than it was 25 years ago because people do not think as highly of churches and ministers as they did then. He bore tribute, however, to the high quality of the support which had been given him by his congregation through the years of his service in this famous Boston parish.

Near East Schools Reach Quota

The attempt of the American schools in the near east to raise an operating fund of \$2,500,000 came to a close on Jan. 5, with a surplus of about \$3,500 on hand. Contributions were received from Alaska, Canada, China, Jamaica, Japan, England, France and Hawaii, as well as from every state in the union. Plans are now being

made for the creation of an endowment fund which will make these schools financially independent. It is likely that the first step in this campaign will be the raising of funds for new buildings for the Sofia American schools, which have been carrying on their work in totally inadequate quarters for more than 18 years.

Baptist Leader Joins Will Hays' Organization

Mr. Carl E. Milliken, former president of the northern Baptist convention and former governor of Maine, has been made secretary of the Motion Picture Producers and Distributors of America. This is the organization of which Mr. Will H. Hays is president. Mr. Milliken is president of the American Baptist Foreign Missionary society, a member of the international committee of the Y. M. C. A., and has been a leader in the effort to produce a protestant encyclopedia for use in this country.

"Pussyfoot" Johnson Returns from Europe

Mr. William E. (Pussyfoot) Johnson, famous temperance crusader, is in this country after another of his periodical tours through Europe. Mr. Johnson is quoted in the New York papers as having told the reporters who met him on landing, that "no country in Europe has made as much progress in social reform during the past few years as Turkey." "The Turks tried prohibition," said Mr. John-

Will Maintain Freedom of Disciples

ON DECEMBER 8 a group of more than fifty members of the Disciples of Christ, from widely separated cities, met in Columbus, O. The purpose of the meeting was to discuss the "peace resolutions" of the Oklahoma City convention and their effect upon the freedom of Disciples. It was the opinion of those present that there should be no formal organization but that an effort should be made to enlist others of like mind in an effort to re-establish the right of every Disciple to interpret the New Testament and God's will for himself.

CONTINUATION COMMITTEE

Provision was made for a committee of five which should act as representative of the group which met in Columbus in carrying out the plan as above outlined. The following persons were appointed as a continuation committee: E. M. Bowman, of New York; E. S. Ames, of Chicago; Peter Ainslie, of Baltimore; Mrs. Ida W. Harrison, of Lexington, and R. A. Doan, of Columbus, O. This committee met in Cincinnati on December 22 and organized by electing Mr. Bowman as chairman and R. A. Doan recording secretary. The committee will undertake an active distribution of information. It is desired that those who are interested may know about the actions taken at the Columbus conference.

It was determined to convey to the board of managers of the United Christian Missionary society the sympathetic understanding of the meeting of the difficulties the board faces in these trying times. At the same time the board was to be informed of the profound sense of humiliation felt by those in the Columbus group, in which they felt thousands of their fellow Disciples shared, because of the approval by the convention of what amounts to a creedal enactment. Approval was given the delegate plan for a convention and to an effort to secure such in a regular and orderly way.

MESSAGES TO MISSIONARIES

It was voted to send to Disciple representatives, through the United Christian Missionary society, an expression of strong disapproval of the so-called "peace resolutions" of the Oklahoma convention, to assure them of the desire to stand with them for the liberty which is in Christ and to state to them that those who met in the conference deplore the attitude which would make them no more than employees. The continuation committee was instructed to seek a practicable way in which pastors and churches may be led to a renewed study of the fundamental principles and essential spirit of the Disciples movement to reproduce in the world today the Christianity of Jesus.

son, "and it was a failure through politics and now the country has gone back to liquor, which is heavily taxed. The rum trade in Constantinople is entirely in the hands of foreigners. Out of 1,400 licensed drinking places, 1,100 are owned and operated by Armenians, Greeks and other so-called Christian people. One Turkish official said to me, 'Let 'em do all the drinking they like; we will make money out of their funerals'." Mr. Johnson declared that bootleggers are flourishing in Scandinavia as much as they are in this

country. Scandinavia has government rationing of the liquor supply.

Disciples' Leader Dies

After years of invalidism Dr. J. Z. Tyler, one of the best beloved ministers of the Disciples of Christ, passed away at the home of his daughter in Cleveland, O., on Jan. 1. Dr. Tyler's ministry began in Richmond, Va., in 1872. He served churches in Augusta, Ga., Brooklyn, N. Y., Cincinnati, O., and had a par-

ticularly outstanding pastorate in the Euclid avenue church, of Cleveland. For a time he was the superintendent of the Christian Endeavor societies among the Disciples of Christ and remained a trustee of the united society of Christian Endeavor until his death. His pastorate in Cleveland proved to be the closing active portion of his ministry, but during the long years of his illness he kept in close touch with all the life of his communion.

Adopt Pretentious Title For New School

Methodists of Kansas and Missouri are making plans for the establishment of a university on the outskirts of Kansas City. A large tract of land has been secured, a board of trustees is in process of being chosen, and various commercial organizations of Kansas City are said to have been enlisted in support of the project. Both the northern and southern branches of the Methodist church are behind the undertaking. The projected school has been given the name of Lincoln and Lee university, which would seem to satisfy all the historical elements involved.

Bury Eugene Fields In Church Close

After lying since 1895 in a cemetery in Chicago, the body of Eugene Fields, famous American poet of childhood, has been removed to the courtyard of the Episcopal church of Kenilworth, Ill. A grandson of the poet lives in this suburb and has been instrumental in the establishment of a "poet's corner" and the placing of a memorial window in the church.

Will Give Special Course On Country Church

A special course on the church and rural life is to be given at Union theological seminary, New York city, during the second semester of the present school year. The teacher will be Prof. Ralph A. Felton, now of Cornell university and formerly of the home mission boards of the Presbyterians and Methodist churches. Lectures in this course will be given on Monday afternoons.

German Church Wants No Cannon Bells

Newspaper despatches tell of the decision of the St. Thomas Evangelical church of Berlin in replacing its chimes. The church had a set of chimes which had been melted out of guns captured in the war with France, 57 years ago. During the world war these were again melted down and remolded into artillery. Now with the opportunity of having more cannon turned into bells the church has refused, saying that it wishes to be entirely free from the taint of war.

Baptists Give Methodists Unused Church

The little town of Harpster, O., has recently witnessed an object lesson in Christian cooperation. Late in the summer the building of the Methodist church was struck by lightning and burned. There was no insurance. The congregation is small and financially unable to rebuild.

Depicts Modernism in English Church

THAT MODERNISM is increasing in power within the church of England, that it alone will be able to preserve the power of that church in the British isles, and that it will make its largest contributions on the mission field, was the contention of Dr. H. D. A. Major in the annual William Belden Noble lectures which he delivered recently at Harvard university. Dr. Major, who is principal of Ripon hall, Oxford, and editor of the Modern Churchman, gave six lectures in which he sought to defend the place of modernism in the Anglican church, as well as to call for an advance in bringing the modernistic message to parts of the laity as yet largely untouched.

Opening his lectures with a series of definitions of modernism taken from a wide range of sources, Dr. Major finally quoted a sentence of George Bernard Shaw's as expressing the aims of the movement more forcibly. In the preface of "Back to Methuselah" Mr. Shaw says: "We desire to extricate the eternal spirit of religion from the sludgy residue of temporalities and legends that are making belief impossible, though they are the stock in trade of all the churches." Dr. Major declared that the defeat of the modernists in the Roman church had grown out of their lack of lay support, and the fact that they demanded the right to think for themselves, the right of research, and the right of freedom of speech, which the Roman church has not permitted since the council of Trent. But he held that Anglican modernism owes more to the abortive movement within the Roman church than has been generally admitted.

THE BELOVED COMMUNITY

In a later lecture, defending the right of the modernist to remain within the church, Dr. Major said: "The English modernist believes much more in the church than did his predecessors. It is for him 'the beloved community.' Separation from it means serious loss; and no modernist dare create a new Christian sect. He believes that he must labor in the church until he is cast out, and that he must never leave on his own initiative. Yet while in the church, it is his duty to promote reforms, however distasteful to his fellow churchmen, which while securing progress and efficiency will not break continuity with the past. The English modernist places a higher value on the sacraments than did the liberal churchman. He interprets them both historically and mystically. Their reverent use in his experience unites him with past generations of fellow churchmen: the sacraments also provide him with an ideal means of com-

munion with the spiritual world. Thus for him the sacraments are not merely prescribed rites or bare symbols, they are unifying and uplifting spiritual experiences."

The English lecturer made a sharp distinction between the true modernist, and the person who knows the content of the new knowledge, but makes no proper use of it. "To be a modernist," he says, "it is not needful merely to know the new truth, but to be resolved to use it, and that demands that one should have faith in it. There are many modernists who know the new truth and are resolved to use it, even though at present they do not quite know what to do with it. But although a man may know the new truth, and has faith in it, and is sure that it has a good use, he may not be a modernist, he may be, and most often is, an agnostic. Besides knowing and trusting new truth there is something else that is needful, and that is that he should believe in religion, and not simply in religion for himself, but in religion for humanity. To be a modernist one must have the conviction expressed by Bernard Shaw's dictum in "Back to Methuselah": 'Civilization needs a religion as a matter of life and death.' Our present existing civilization needs a religion to save it, and by saving it, I mean much more than saving it; I mean making it sound and healthy—giving it life, fulness of life, the noblest and the best."

FIGHTING THE HIGH COMMAND

It was in this same lecture that Dr. Major referred to the necessity of securing freedom from the stultifying effects of traditionalism among church leaders. "A German general on the western front," he said, "in his recently published memoirs has stated that in every case before he was able to fight the enemy he had to fight the high command. The modernists believe themselves able to provide the church with an apologetic with which the church can win the English people to Christ, but so far the modernists have had to contend with their traditionalist rulers and brethren as a preliminary to getting their apologetic into action."

A MODERN CREED

One of the statements for which Dr. Major's lectures will be remembered was his insistence that the modernist is not hostile towards dogma, as such, but merely towards false and out of date dogma. He declared that Jesus had a very simple dogmatic basis for his teaching, and ventured to outline, in phrases taken from the fourth gospel, the sort of a creed

(Continued on page 89)

There was in the community a Baptist church, a substantial brick building, which had not been used for some time. The trustees of the Baptist congregation thereupon voted to give their church building to the Methodists and the latter now find themselves comfortably provided for.

Will Organize Church In Penitentiary

Rev. T. O. Reed, chaplain of the Ohio penitentiary, has completed plans for the organization of a nondenominational church within the walls of that prison. Inmates will be received as members on application in the same way that members are received in the other churches. A board of trustees will be chosen to manage the church with authority limited only by prison rules. Upon release of a member from the institution he will be given a letter of transfer to the church of his choice. Warden P. E. Thomas and Governor Victor Donahey have given their full approval to the plan.

Leader of Men's Bible Classes Dead

Rev. Charles A. Decker, pastor of the First Baptist church, Bridgeport, Conn., died on Jan. 1. Mr. Decker had been a prominent leader in the men's Bible class movement which has developed so rapidly in recent months in certain parts of the east. In his own church he acted as president of a Bible class with a membership of more than 1100. At the time of his illness Mr. Neason Jones, president of the national federation of Bible classes, en-

listed 60,000 Bible class members in 20 states in united prayer for Mr. Decker's recovery.

Boston Church Gives Lectures On Sacred Music

The Episcopal church of St. Paul, Boston, is giving a series of lectures on church music on Thursday evenings during January. Mr. Wallace Goodrich, of the New England conservatory, is speaking on "Early Anglican Church Music;" Rev. A. Vincent Bennett, of the church of the Messiah, will discuss "The Later Composers," and Mr. Arthur Phelps, musical director of St. Paul's church, is to speak on "The Modern School." The lectures will be illustrated by the organ and choir of the church.

Holds Decade Long Enough For Any Pastorate

Rev. Houghton Page has resigned the pulpit of his parish at Hingham, Mass., in order to become pastor of All Souls' Unitarian Church, Greenfield. Mr. Page had been at Hingham for ten years, and his congregation did its best to persuade him to remain there. He felt, however, that long pastorates do not foster a growth of the church. "After a certain period has expired," said Mr. Page in retiring, "members will attend worship only when they think that the minister has something new in the way of a message. After ten years of preaching once a week to the same congregation, there are few men who will not be found repeating themselves. It thus comes to pass that the people in-

sensibly take the pastor and his services for granted." Under such circumstances it is the belief of Mr. Page that a new preacher is required to quicken interest.

German Lutheran Churches Are Rebuilt

The American National Lutheran council is authority for the statement that out of 17 Evangelical Lutheran churches in East Prussia destroyed during the war, 12 have been completely restored and the reconstruction of the remaining five is expected to be finished shortly. All parsonages and other church buildings destroyed in that section during the war have likewise been rebuilt insofar as that was necessary and possible.

American Catholics to Have Own Holy Year

Following the observance of holy year in their church at Rome, members of the Roman Catholic church in the United States are to be given opportunity for obtaining the same benefits by observing special practices during 1926. The pope has authorized archbishops and bishops to issue directions whereby plenary indulgence will be given those of the faith who (1) make frequent confession and reception of holy communion; and (2) pray for the intentions of the pope and visit designated churches once a day for ten days. These local churches will be designated not only in cities but also in rural districts by local ecclesiastical authorities. When attendance at designated churches is difficult, arrangements will be made for



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Alliance Plans National Peace Campaign

Evidence of new vigor inserted into the work of the world alliance for international friendship through the churches by the coming of Mr. Fred B. Smith to act as chairman of the executive committee is to be seen in the plans for a national peace campaign, to start in the immediate future and culminate on armistice day. Teams of speakers are to tour the country, holding meetings in every city of size, as well as in all church gatherings of importance. This national propaganda is to head up in a great demonstration in Pittsburgh, in November.

Almost 30 Million Sunday School Pupils

The year book of the World's Sunday School association, just from the press, lists 347,000 Sunday schools in existence, with 350,000 officers and teachers and 29,157,000 pupils. The next meeting of the association is to be held in Los Angeles in July of this year.

Find Students Make Efficient Pastors

The divinity school of the University of Chicago has been making a careful study of the effectiveness of the work being done by its students who are serving churches as pastors. A number of churches which during the last 14 years have had student pastors for part of the time and resident pastors during the rest of the period, have been closely examined. In membership accessions, Sunday school enrolment and giving it was found that

DR. MAJOR'S LECTURES

(Continued from page 87)

which he believed possible for use today. This creed was as follows:

"We believe that God is spirit, and they that worship him must worship him in spirit and in truth.

"We believe that God is light, and that if we walk in the light, as he is in the light, we have fellowship one with another.

"We believe that God is love, and that everyone that loveth is born of God and knoweth God.

"We believe that Jesus is the Son of God, and that God hath given to us eternal life, and this life is in his Son.

"We believe that we are children of God, and that he hath given us of his spirit.

"We believe that if we confess our sins he is faithful and just to forgive us our sins.

"We believe that the world passeth away and the lust thereof, but that he that doeth the will of God abideth forever."

"Those acquainted with either catholic or protestant dogmatic systems," said Dr. Major, "or with the controversies which divide present-day traditionalists from present-day modernists, will discover that all the controversial issues are absent in this creed: they may even say that they have been 'deftly avoided.' Romans, Anglicans, Unitarians, and Quakers could all unite in repeating it as they could unite in repeating the Lord's prayer or the beatitudes."

the statistics of these churches favored the years during which students were in charge. A second study covered the last three years comparing the student churches with all the Baptist churches of the state. The results were the same.

Dr. Sweet Heads West Virginia College

West Virginia Wesleyan college, Buckhannon, W. Va., announces the election of Dr. W. W. Sweet as president. Dr. Sweet has been for several years head of the department of history at DePauw university, Greencastle, Ind. At West Virginia Wesleyan he will succeed Dr. E. Guy Cutshall, now president of the

Iliff school of theology, a Methodist institution, in Denver, Colo.

Dr. Glover Outlines Work Of the True Minister

Dr. T. R. Glover, noted British theologian and author of the outstanding volume of Christian biography of the year, "Paul of Tarsus," has recently said that "there is a tremendous place for the pulpit and real preaching." Dr. Glover makes clear what he means by real preaching in the following definition: "If a man in any kind of way can make it clear that we are not left to welter in incapacity: if he can bring home to us that there is forgiveness of sins, that there is a power



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**Paris Has
New Mosque**

A new Mohammedan mosque is being built in Paris at a total cost of more than 6,000,000 francs. The building is said to be one of unusual beauty, and will furnish a religious center for the more than 30,000 Moslems who live in the French capital.

**Bishop Manning Sees
Sport as Worship**

Bishop Manning, of the Episcopal diocese of New York, addressed the National Collegiate Athletic association at its recent convention. He paid a high tribute to the contribution of sport in the formation of character, and said that games "have as important a place in our lives as our prayers," and that "a beautiful game of polo in its place is as pleasing to God as a beautiful service in a beautiful cathedral." The bishop came out also in favor of properly supervised sports on Sunday. The association gave the bishop assurance of its full support in building the proposed sportsmen's bay of the cathedral of St. John the Divine.

**Withdraw Dutch Legation
From Vatican**

By a close vote the states-general of Holland has recently cut off financial support from the legation previously maintained by the Netherlands at the vatican. Democratic, socialistic and liberal votes played the largest part in determining this change in policy, as a result of which Catholic members then withdrew from the coalition government, which was forced to resign office. The Catholic party is

still the strongest in the Dutch parliament, but no party has a majority in itself.

**New Fundamentalist Body
Formed in Kentucky**

Asbury college, Wilmore, Ky., was the scene of the formation of a new fundamentalist organization early in January. Organizers are to be sent throughout the south and middle west seeking to keep alive interest in the issues raised by the Dayton trial of last year, while attention is to be centered on the Kentucky legislature in an attempt to secure the passage of a bill forbidding the teaching of evolution in public schools. The officers of the new organization are Dr. H. C. Morrison, president of Asbury college, president; Dr. Andrew Johnson, first vice-president; Rev. O. P. Seavers, second vice-president; Rev. L. L. Pickett, third vice-president. Mr. Pickett was the nominee for President on the American party ticket in the election of 1924. The American party had a platform which was not essentially different than that of the K. K. K.

**Bishop Weekley
Dead**

Bishop W. M. Weekley, of the United Brethren church, died at his home in Parkersburg, W. Va., on Jan. 8. Bishop Weekley was elected to the episcopacy in 1905, after having been for several years secretary of the church erection board in his denomination. For some time he had been on the retired list, holding the title of bishop emeritus.

**Plans Announced for New
Detroit Church**

The new Central Woodward Christian church of Detroit, formed by the fusion of the Central and Woodward avenue congregations, has accepted plans for a large edifice upon which work will be started in September. There will be a main auditorium with seating capacity for 1,100; a Sunday school planned to care for 1,200

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Peking Missionaries Favor Liberal Course

FTER EXTENDED DISCUSSION, at the Peking Missionary association, composed of workers in the Chinese capital, voted on Nov. 17 in favor of a change in the treaty relations existing between China and foreign nations. A resolution presented by a committee of which Dr. G. B. Taylor was chairman, was carried by a vote of 90 to 13.

APPROVE CHINESE aims

The resolution opened with an expression of sympathy for the Chinese, a declaration that the missionaries have no other purpose than that of serving China religiously, and that they desire to see the Chinese successful in "their endeavors to establish a just and stable government, to improve economic conditions, and to secure for the people of China all the rights and privileges of a free and sovereign nation." It then went ahead to put the association on record as regards the issues now causing debate which have to do especially with missionary work.

"We do not desire," said the resolution, "that our legal rights as protestant missions and missionaries in China should henceforth rest upon such provisions as

the so-called toleration clauses in treaties between China and foreign powers, but that our rights and liberties should be those freely accorded to us by China as a sovereign power.

AGAINST TOLERATION CLAUSES

"For ourselves, we desire the abolition of extraterritorial rights and privileges, that, as missionaries representing the principles of Jesus Christ in China, we may not be associated in the minds of the Chinese people with the military power of foreign nations. We frankly recognize the complexity of the issues involved, which concern many beside ourselves, and that there is honest difference of opinion as to the processes by which this end may be attained. We seek only to foster the goodwill and mutual confidence which are essential for making the adjustments that will necessarily be called for. We earnestly hope that the commission appointed under the terms of the Washington treaty may be able to present practicable plans to the governments therein represented for the early abrogation of all extraterritorial privileges."

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The need for wholesome recreation and the prevalent craze for destructive forms of commercialized amusements have given the incentive for this thoroughly enlightening and instructive book.

The Missionary Evangel

Bishop E. D. Mouzon. \$1.50.

This book comprises the Fondren Lectures for 1925 delivered by Bishop Mouzon before the students of the Southern Methodist University. Press reports and personal comments proclaim this series of lectures as of exceptional interest, profound thought, eloquently delivered and containing inspiration which should be given to all the Christian world.

Missionary Message of the Bible

Edmund F. Cook. \$1.00.

Brings out the fact that the Bible is God's missionary message to the world by a study of God's purposes as unfolded in the Old and New Testaments and delivered through the great men whom he chose to carry out the plans, ending with Christ and his mission on earth.

The Rural Church and Sunday School

The Small Sunday School, Its Plan and Work

L. F. Sensabaugh. 60c.

The author has been guided by his own experience as superintendent and teacher in the very small Sunday School and as a conference superintendent whose work included several hundred small Sunday Schools. This text has been prepared with the very definite purpose of helping that large number of officers and teachers who are laboring under handicaps, physical and otherwise, that are peculiar to the small Church.

A New Day for the Country Church

Rolvix Harlan, Ph.D. \$1.25.

Dr. Harlan writes not from an academic or theoretical interest in his subject, but out of his large experience as one of the foremost leaders in the field of country church work. The book is thoroughly practical and at the same time markedly inspirational.

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E. O. Harbin. \$1.50.

This book is a thoroughly practical guide for both the game master and players for either indoor or outdoor use. In preparing the matter for these pages Mr. Harbin has met the need for many thousands of young people's organizations. He has not done his work from the standpoint of the theorist, but from that of a successful, practical worker who has specialized in his subject and knows exactly what is available for his purpose. It is a complete compendium of games for peoples of all ages. Completely revised. Index added.

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Announce Speakers for Pastors' Conference

The Pacific school of religion, Berkeley, Cal., announces that its sixth interdenominational conference will be held February 2-4. The speakers will be Bishop W. F. McDowell, of the Methodist church; Prof. Eugene W. Lyman, of Union theological seminary; Dr. Carl S. Patton, of First Congregational church, Los Angeles; Rev. E. L. Shaver, secretary of the Congregational Educational society; Prof. Alfred Mansbridge, of England, and Rev. L. L. Cross, pastor of the Northbrae Congregational church, Cal.

Dr. Ainslie Joins Goucher Faculty

Dr. Peter Ainslie, nationally known pastor of the Christian temple, Baltimore, has accepted a resident lectureship in the department of Biblical literature at Goucher college. Dr. Ainslie will offer his first course of lectures on "Jesus and Modern Problems" early in February. The acceptance of this teaching position will not interfere with his pastoral work.

Dr. Woelfkin Preaches Farewell Sermon

Dr. Cornelius Woelfkin brought to a close 40 years in the Baptist ministry when he preached his farewell sermon in the Park avenue Baptist church, New York city, on Jan. 10. Dr. Woelfkin announced his resignation last spring, but has been continuing his pastoral services in the period intervening between his retirement and the coming of Dr. Harry Emerson Fosdick to the Park avenue pulpit. Dr. Fosdick is now in Palestine. He will begin his new pastorate in New York in October.

Make Another Attempt to Bring Order to Russian Church

The latest move in the various attempts to bring a settled administrative order to the Orthodox church of Russia has resulted in the deposition of the acting patriarch, who was formerly the Metropolitan Peter of Siberia, and the formation of a church council composed of seven archbishops. The acting patriarch has found himself in opposition to the government, as well as in difficulties with the semi-liberal elements within the church itself. The new council promises to call a general church convocation early in the coming spring.

Presbyterian Moderator Praises Philadelphia

"No city of our land is so justly famed for evangelistic efforts and the work of great evangelists as is Philadelphia." So said Dr. Charles R. Erdman, moderator of the Presbyterian general assembly, in an address recently made before the presbytery in Philadelphia. General Smedley D. Butler might suggest, if he were given the opportunity, that there is still room

for evangelistic effort in the Pennsylvania city.

Dr. Brougher Leaves Los Angeles

Dr. J. Whitcomb Brougher, colorful pastor of the Temple Baptist church of

Los Angeles, startled his congregation on the celebration of his 16th anniversary as pastor by announcing his resignation in order to accept a call to Oakland, Cal. Dr. Brougher has recently been leading in a denominational campaign to secure funds for the missionary society and other

Ecclesiastical Amenities in Scotland

NEWSPAPERS which have recently reached this country from England carry the story of the epistolary debate between the Duke of Argyll and Rev. J. S. Thomson, minister of the parish of Invershaolain, Argyllshire, Scotland. The duke is, of course, one of the great lords of Scotland, holding twelve titles and being hereditary master of the king's household in Scotland. And the minister shows that, however unknown he may have been to fame in the past, he is a lineal descendant of the sort of men who have stood in Scotch pulpits since the days of John Knox.

A DISAPPEARING FONT

The trouble started with a font which was reported missing from the Cairndow church, in Dunoon presbytery, which the duke, in a communication to the press, said had been found lying in his shrubbery and restored to the old parish church at Kilmalow, to which it really belonged. Mr. Thomson, who had been mentioned in the letter, replied to the duke, who thereupon wrote to him directly, in these terms:

"On my return from France, I found in my absence that you had found time from your normal ministerial functions to busy yourself and to meddle not only in the supposed affairs of the parish of Kinlochgoil (Lochgoilhead), but even in that of Kilmalow, which latter parish does not even lie in the presbytery whose meetings you enriched with your eloquence." He then takes Mr. Thomson to task for a reference to "an Episcopal missionary to the aborigines of Inveraray" which showed that "curious ill breeding of which the old type of Highland minister would never have been guilty."

WILL SET PENAENCES

The duke concludes a lengthy letter by observing that "the innate quarrelsome-ness of Presbyterians in all places where they have settled is notorious and remarkable. Even now they are setting all Canada by the ears with their foolish bickerings over union schemes, but what has been far more serious in its past history has been its lapse in many English and American districts into Unitarianism and other definite heresies condemned by the ecumenical councils of long ago. It will be, therefore, no painful surprise to you to know that I intend to have religious peace throughout the marches of my Lordship of Cowal. Between this and Easter I shall write, setting you certain penances to do."

Mr. Thomson dates his letter of reply "on or about the anniversary of the Lamont murders"—a reference to a notorious massacre by members of the clan Campbell, of which the duke is chieftain. He says: "Long and silently have I waited for the imposition of penances befitting my misdemeanors, and I must now presume that your grace, following illustrious

family precedent, has postponed valor to discretion. At this point let me say that hereafter I shall for convenience presume to address your grace as an ordinary being.

DAYS GONE FOREVER

"Gone are the days when it was reckoned an honor to be kicked by an earl, cursed by a count and maltreated by a marquis. Gone, too, happily, are the days when a Campbell sheriff, a Campbell jury, a Campbell prosecutor, a Campbell chaplain and a Campbell hangman in a Campbell court could further the policy and glut the vengeance of a Campbell chieftain; when the gallows seldom lacked a Lamont, a MacDonald, a MacDougall, or a MacLean; when wild clansmen set out on a raid of murder and rapine, while their cautious chief established a careful alibi, a cunning expedient, which history narrates did not avail one Campbell at least on the day of his judgment."

All of which may be neither important nor edifying, but it at least suggests that church life in Scotland is not wholly the dull, drab affair some of its detractors have claimed.

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benevolent boards of his church. During his years in Los Angeles he has developed a type of ministry which has served as a model for much of the so-called sensational preaching of the last few years.

Chinese Students Protest

Foreignized Athletics

The present anti-foreign and anti-Christian agitation in China has taken a peculiar twist in Shanghai through the action of various schools in attempting to exclude St. John's university from the East China intercollegiate athletic association. Nanyang university, a government institution, introduced a motion calling for the exclusion of St. John's, which is conducted by the Episcopal church. It was declared in this resolution that "St. John's had insulted the flag of China." When the resolution failed to pass, the student union of Shanghai called for the formation of an independent athletic organization, in order "to give a vital blow to christianized athletics and slavery sports, in which Chinese is not usually spoken." Fuhsan and Southeastern universities, also Chinese controlled schools, have followed the example of Nanyang in withdrawing from the association.

New Episcopal Presiding Bishop in Office

Bishop John G. Murray, of Maryland, assumed his new office as presiding bishop of the Protestant Episcopal church on Jan. 1. In an appeal to the churches Bishop Murray reminds the diocesan bishops that they retain all their respon-

sibilities under the new order. He tells the clergy and membership of the church that he can do little without their help. He outlines the tasks immediately ahead of the denomination and calls for gifts of life service, as well as of money. Bishop Murray has been elected for a term of six years and may be re-elected for another period of equal length.

Lynchings Still Held Low

Major Robert R. Moton, principal of Tuskegee institute, has sent out the annual enumeration of lynchings in the United States. This shows that there were 16 persons lynched during 1925, the same number as in 1924. The two years together constituted a low record for this country. In 1923 there were 33 and in 1922, 57 victims of lynching mobs. Two of the persons lynched this year were insane and three others had been formally released by the courts. There were 39 instances in which officers of the law prevented lynchings. All of the persons lynched were Negroes. The record shows that the lynchings were distributed among the states as follows: Alabama, 1; Arkansas, 1; Florida, 2; Georgia, 2; Louisiana, 1; Mississippi, 6; Missouri, 1; Utah, 1; Virginia, 1.

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